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THE MISSIONARY SURVEY

CONTINUING

THE MISSIONARY AND

THE HOME MISSION HERALD



NOVEMBER, 1911

HOME
MISSIONS

CHRISTIAN
EDUCATION

AND
MINISTERIAL
RELIEF

FOREIGN
MISSIONS

PUBLICATION

AND
SABBATH
SCHOOL
WORK



SHALL THE CHURCH FOLLOW THIS FAMILY?

A JOURNAL REPRESENTING ALL THE ACTIVITIES OF
THE SOUTHERN PRESBYTERIAN CHURCH
AT HOME AND ABROAD

PUBLISHED BY PRESBYTERIAN COMMITTEE OF PUBLICATION
RICHMOND VIRGINIA.

THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor

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Volume I

NOVEMBER, 1911

Number 1

SALUTATORY

WITH the issue of this first number of THE MISSIONARY SURVEY, combining the two official organs of the Executive Committee of Foreign Missions and Home Missions—*The Missionary* and *The Home Mission Herald*—our Church takes a distinct advance step.

Progress is written in every line of the plan. The unanimity with which it was adopted by the Louisville General Assembly and the universal favor with which it is looked upon by the Church at large, would alone indicate that the Divine smile of approval is upon it.

It is an advance step, because, beginning upon the groundwork of the former two excellent magazines which it combines, the new periodical will add two new departments to its pages which will be devoted to the work of two other Executive Committees, namely: Christian Education and Ministerial Relief, and Publication and Sabbath Schools. Thus will be brought forward and presented to the church monthly accounts of the doings and plans of all four of its Benevolent Departments, moving forward in solid phalanx, in perfect harmony and perfect co-operation.

This alone is inspiring, but the advance step includes more. It is proposed to make THE MISSIONARY SURVEY a medium of information and education such as the Church has never had before, nor could hope to have by issuing a separate magazine from each department. Interest and effectiveness will be secured to each component part of the "quartet" publication by the fact that each of the four Executive Committees, through its editorial representative, will supply its own quota, making up the monthly issue. The assembling of this matter from the

committees by the managing editor at Richmond, should further insure to the reader its uniformity and compactness under one cover, its attractive arrangement, and its regular and prompt arrival in the reader's hands.

THE MISSIONARY SURVEY has a great aim in view. It aspires to be a worthy Voice of the beneficent departments of our beloved Church—a voice that will be heard throughout the Church. To be that, it must win its way, not only through an attractive physical appearance, but by actual merit as a concise monthly presentation of the Church's onward march along all lines. It must be a welcome visitor, its regular and punctual arrival looked forward to by every wide-awake Church member. It must be a magazine that would adorn the library table in any home. It must be not only a compendium of facts, gathered fresh from the field, available to every minister and lay-worker who need facts to do intelligent work in any department, but it must be suggestive and inspirational to a high degree.

It must breathe the very spirit of Progress, and never sound the note of retreat. It must be the ensign carried at the front of the battle line, cheering the soldiers and fixing their eyes upon the battlements to be taken beyond, at the word of our Great Commander.

* * * *

Much has been already accomplished to insure to the Church a satisfactory magazine. But there is yet a very important something else to be done to insure its success and effectiveness. However excellent a publication we may be able to produce—however informing, educational and inspiring—the enterprise would fall flat if the magazine should fail to reach

the people. *The Missionary* and *The Home Mission Herald* bring to us a combined subscription list of about 14,000. There are hardly less than 50,000 families in our Church. THE MISSIONARY SURVEY should be in every one of their homes. This is the part the Church is expected to do—to help THE MISSIONARY SURVEY circulate. There are many ways in which this can be done: by the women's societies, the brotherhoods, organized classes in the Sabbath-schools, and by individuals; and the ways and means of securing subscribers will be treated from time to time in this section of the magazine. We call attention to the offer of premiums in valuable books for clubs of five subscribers or more, as shown on the publisher's page of this issue. The books have been selected with special reference to the needs of workers and of libraries of societies and Sabbath-schools. A glance along this list

will show large inducement to special effort now in the beginning.

We also commend most heartily the excellent article which follows this, in which a young lady tells of the success of an individual effort, whereby a remarkable increase in the subscriptions to the two former missionary magazines was secured. The account given by her is a distinct challenge to the enterprise and consecration of others who may be so situated that they can undertake such a gracious work. Of course an effort like this requires sacrifice, but a splendid service may be accomplished for the Master in this particular work, and there is no way to estimate the results accruing directly from it to the causes represented; for when people have their eyes opened by information the response is almost invariably not only one of interest but of support.

A SUCCESSFUL CAMPAIGN

BY MISS ELIZABETH CALL

Four years ago there was a young woman in one of our local churches who was anxious to go to the foreign field, but circumstances made it impossible. She then began searching for the best way in which to serve the missionary cause at home, and after prayerful consideration it was borne in upon her that she could find no better way than to try and place the missionary magazines in every home in her church. The congregation is scattered over a large area, so she carefully districted it, arranging routes that could be worked in a morning or an afternoon, as she could seldom give a whole day at a time.

From Nashville and Atlanta sample copies of the magazines, also leaflets, were secured.

The next step was to have the pastor announce to the congregation the proposed canvass, recommending that every one who could do so subscribe to the magazines. Armed with the supply of literature, a regular systematic, house to house canvass of the entire congregation was conducted.

This church has a membership of nearly

800, and the time required the first year was about six weeks, using either morning or afternoon of nearly every week day. October and November were the months chosen, but local conditions must determine the time.

This general plan has been followed every year, and has proved beyond any doubt that nothing will take the place of direct personal appeal. For this reason see every one if possible, even if it necessitates many visits to the same home. If a message must be sent, write it on your card or a blank leaf from your order book.

You will find it necessary to be well posted as to the contents of your wares. For example, if there are children in the home, call attention to the Junior Department. You will be surprised at the number who know nothing of the Birmingham platform and its individual responsibility for sending the gospel to one hundred in heathen lands.

The by-products of this visiting are many and not unimportant. You will find women who are not members of the

church societies, children and young people who are not in the Sunday-school, and sometimes wonderful opportunities for direct personal work will be opened up to you.

As a direct result of this particular canvass, subscriptions to *The Missionary* increased from 25 to 100 and to *The Herald* from 12 to 89; also orders were taken

for the Year Book of Prayer. One of the chief requisites of this work is prayer, before your visit that the way will be opened; afterwards, that the magazines may be used and blessed.

There stand out four essentials to a successful canvass: an interest in missions, perseverance, tact, and *prayer*.

THE MONTREAT CONFERENCE

A notable conference took place at Montreat in July. Representative men from all parts of the Assembly were there—ministers and laymen. These included secretaries and members of the Assembly's Executive Committees, chairmen and members of Presbyterial, Synodical and General Assembly's committees of Systematic Beneficence, and prominent members of the Laymen's Missionary Movement.

The absorbing theme which brought together this body of men and engaged them for three consecutive days in most earnest discussion was "The Every Member Canvass Plan," proposed to the churches by the General Assembly. The plan was discussed in all its phases; its very pronounced advantages were shown and its difficulties were brought forward and most satisfactorily met by those who had put the plan into operation. It was very clearly demonstrated that no better plan of finance has ever been presented to the Church; that in actual working it will doubtless prove the best plan, and that it only needs to be consistently and faithfully tried to prove its simple operation and practical excellence.

The limitations of this mention will not admit of a detailed account of the findings of the conference, which, by the way, have been put in pamphlet form and can be had of the Publication Committee at Richmond for the asking; but the salient features, as brought out most strikingly at Montreat are:

(1) Putting *every church member* in touch with the Benevolent Causes, through—(a) Information; (b) Contribution.

(2) Putting the contribution upon a scriptural basis, *i. e.*, weekly.

(3) Making a separate canvass for Benevolences, apart from local current expenses.

(4) A separate church treasurer for Benevolent Causes.

(5) Appointment of a special committee (the E. M. Canvass Committee) to make the canvass of the congregation, using the deacons as far as possible, but giving them the assistance of other laymen where needed, in the judgment of the Session and Deacons' Board in joint conference.

(6) Suggested use of the duplex envelope.

(7) The intelligent working upon the basis of a *known minimum need* and *the endeavor always to exceed it*.

(8) Non-interference with existing obligations or special support of any Benevolence already undertaken.

Perhaps the "star feature" which marked the conference was what one of the delegates styled as "the discovery of the Deacon." This officer was hauled out from his obscurity, the cobwebs dusted off, and set forth in his true importance, as the one above all others to come forward now and take the lead in this progressive work the Church is inaugurating. It falls directly in the line of the Deacon's privilege, and it is believed that when the plan is brought before the Deacon as his peculiar opportunity to do a splendid service, he will couple his business training with a willing heart and take hold with salutary results.

Give the Deacon a chance and expect something from him!



HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.

P. O. DRAWER 1686, ATLANTA, GA.

A PERSONAL MESSAGE FROM THE EDITORS

Dear Readers of the Home Mission Herald:

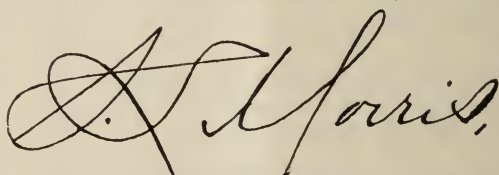
DURING four years we have traveled together as Editor and constituency. In all that period we have labored earnestly to please you, and at the same time to fulfil the high mission of serving Christ and the Church. Your frequent words of appreciation have aided and stimulated us no little, so that you are entitled to a large share of whatever success has crowned our efforts.

This is no valedictory. *The Home Mission Herald* is neither dead nor absorbed, but enlarged. Though our relations are slightly changed, we are glad indeed that we shall not part company, but rather enter into a wider fellowship with a greater number of the choicest spirits of the Church, for the extension of the Kingdom.

Enlargement of our sphere of service furnishes us greater opportunity; and that

means weightier responsibilities. Does it not also entail increased obligation upon you? Clearer knowledge of the needs of the work surely widens one's horizon of vision. "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask more." Shall we not mutually pledge ourselves to each other for a new consecration of energies and self for the service of Christ, and our fellowman? "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding (exceeding yourself) in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Yours for service,



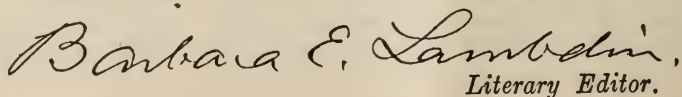
Secretary and Senior Editor.

Good Morning, is the greeting that we would give, under our new guise, to the waiting audience of THE MISSIONARY SURVEY.

As THE HOME MISSION HERALD, we have held pleasant and profitable converse; but over-night, that official voice of the Executive Committee of Home Missions, touched by the scepter of divine circumstance, has become a department in our all-Church magazine, THE MISSIONARY SURVEY.

Under this new form, we are looking forward to many years of delightful association and service together, and it is our prayer that, hand in hand with our readers and with the other beneficent causes of our Church, we may have our full share in all work that has for its end the fitting of the kingdoms of this world to become "the kingdoms of our Lord, and of His Christ."

THE HOME MISSION HERALD.



Literary Editor.

"SPECIAL THANKSGIVING."

"IN EVERYTHING give thanks," would seem to find its counterpart in the suggestion of David, "I will bless the Lord at all times. His praise shall continually be in my mouth." Prayer and praise without ceasing cannot perhaps be taken literally; but we can be always in the spirit of prayer and praise.

This makes every day a Thanksgiving Day. Yet, as a nation, we consider it incumbent to set apart a national Thanksgiving. The devout Christian allows no day to pass without giving thanks. The nation sets apart one in 365. Is it right for the Church to set apart a special time for praise? Ordinarily the Christian Sabbath answers all the purpose; and yet on certain occasions and in great crises, the Church has officially named "days of fasting, prayer, humiliation, and confession of sin." Trouble drives us to our knees, and in distress we call upon God. Is it not a reflection upon Christian people that blessings do not as readily cause us to turn to God in devout thankfulness? Dr. Plumer was accustomed to say in his unique way, "If we thanked God more, we would have more occasions to thank Him."

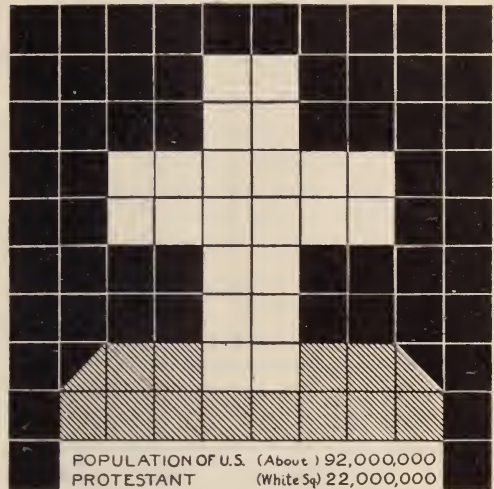
The Church sets apart no one day of thanksgiving and praise, but why should there not be a voluntary giving of thanks without ecclesiastical appointment? It so happens that this year our national Thanksgiving Day falls on November 30th. The very next day, December 1st, marks the completion of fifty years of our organized existence as a Church. Would it not be eminently proper and particularly appropriate that by some great impulse, as a voluntary expression of gratitude to Him "Who daily loadeth us with benefits," we render special praise at this time?

Is there no occasion? Have we not substantial and abundant grounds for thankfulness? Under the blessing of the good hand of God upon us, we have doubled and quadrupled in strength and achievements. God is blessing us at home and

abroad. Our Church is torn by no internal dissensions, and threatened by no schism. No heresy trials afflict us. Nothing disturbs our peace. Should we not raise the inquiry, "What shall we render unto the Lord for all His benefits?"

Shall we be content with the thanksgivings of our lips? Shall we serve God with that which costs us nothing? Is

WHAT THINK YE?



IS OURS A CHRISTIAN NATION

there some one great scheme or enterprise worthy of our united gifts, as the expression and measure of our gratitude? The General Assembly has decided that matter by calling upon the Church for \$100,000 as a "Semi-Centennial Building Fund." The creation of this fund would not only be an appropriate expression of thankfulness, but would be a monument worthy to mark the place where we pass the first semi-centennial milestone of our Church life. Is it merely an accident that Thanksgiving Day and our Semi-Centennial Day should coincide? Is it not rather a good providence which we should recognize and utilize?

Will the ministry, anointed of God to lead the Lord's hosts to victory, rally the people to this challenge of the General Assembly? Why not? Read the statis-

tics of homeless churches stretching appealing hands to us for help, and remember the applications on file in the Home Mission Office that already amount to the entire sum asked by the Assembly for this purpose.

How shall our strong and rich Church answer our weaker brethren and these destitute communities? Will the rising emotions of gratitude for God's great goodness to us find expression in thank-

offerings? As of old Israel was allowed to lay its offerings upon God's altar in thanksgiving, and then carry these offerings back for home consumption and enjoyment, so we can make this thank-offering to God, and then use the same for the upbuilding of our own beloved Church. Will the Church give substantial expression of its gratitude in this way? Will the ministry give the people the opportunity?

OUR SEMI-CENTENNIAL YEAR

ON DECEMBER 1, 1911, the Presbyterian Church in the United States will complete the first fifty years of its separate existence. Previous to 1861, the history of our Church is a corporate part of the history of Presbyterianism in America. Its traditions, early struggles, signal triumphs, missionary activity and marvelous development, are part of our historic past; and we are justly proud of its achievements.

Just fifty years ago the providence of God determined that we should walk alone and apart from others, bearing testimony and fulfilling a mission peculiarly our own. With unswerving convictions of duty and with brotherly love to all, we issued our address to the churches of Christendom, announcing the *raison d'être* of our Church's separate existence.

In this half century God has wonderfully blessed us in all that our hands have undertaken for the extension of the Kingdom. From 43 Presbyteries, 1,000 churches, and 75,000 communicants, we have grown to 88 Presbyteries, 1,712 ministers, 3,375 churches, and 300,000 communicants. In Home Mission work we have expended over \$5,000,000, and in Foreign Missions a still larger amount. Our annual income as a Church now amounts to more than \$4,000,000, of which nearly \$1,000,000 is contributed to missions, Home and Foreign. Our Home Mission work is co-extensive with our 14 Synods, while our average per capita for Foreign Missions is about \$1.60, exceeded

by only one Presbyterian denomination and very few of any other faith; and we now have missionaries extending the Kingdom on four continents. With becoming humility for our shortcomings, and with devout thankfulness for our success, we cannot but exclaim, "What hath God wrought!"

If our nation celebrates annually its Fourth of July, its birthday of Independence, why should we not celebrate our Ecclesiastical Birthday?

Moreover, we not only have scriptural authority, but the divine command to teach our principles to our children. "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old."

How shall we appropriately celebrate our Church's Semi-Centennial? Shall we content ourselves with public demonstration and eloquent orations, boasting our achievements and reaffirming our principles? Such addresses are not amiss. They serve to kindle afresh the laudable enthusiasm of the Church to grander efforts. But shall we allow this kindled zeal to expand itself in eloquent breath? Shall we not turn this denominational enthusiasm into some practical direction? If we fail in this, we shall be guilty of the almost criminal neglect of an opportunity that will come to this generation of our membership no more forever.

Is there some noble enterprise, at this special time worthy of our great Church? The General Assembly has itself answered

this question; and for two years has been calling upon the Church to prepare itself to raise a Semi-Centennial Fund of \$100,000 as a Building and Loan Fund.

Is such a fund needed? Inquire of other churches, and not a denomination of strength but has a Building Fund worthy of its membership and mission. Inquire of your Home Mission Committee, and it can exhibit only a \$5,000 Moore Fund and a \$4,000 Manse Fund. Examine the records of its office in Atlanta, and its file of petitions reveal applications for church loans amounting to \$100,000. Listen to the appeal of the Home Mission field, and we are shocked to learn that there are 250 homeless churches and 275 stations wanting organizations, if they could be encouraged with the prospect of help in the form of a loan.

Are we able to undertake this Memorial Fund? Our church membership is embar-

rassed by its wealth. No body of Christian people in our Southland has been more financially blessed and more largely entrusted as stewards of the Lord's goods. This \$100,000 would be less than thirty cents per member. We have millionaires among our people who could furnish the entire amount without even missing it from their assets.

Will this fund be created to bless our Church in all its future development? This can be answered only by our leadership. If our ministry can only be sufficiently impressed with its need to arouse themselves to even a small effort, the work can be accomplished so easily that the membership will not realize it until the task is finished. Will our brethren of the ministry undertake to co-operate with us? We do not need to ask whether our people will respond. The latter is a foregone conclusion.

KNOWING AND DOING

WE HAVE at this November meeting three important matters before us:

First, of course, is the consolidated magazine. Shall we not immediately make a canvass, and not rest content until THE MISSIONARY SURVEY is a regular visitor in every home in our Church? If the pastor does not inaugurate this canvass, he will no doubt be glad to have the Women's Missionary Society begin it, and will give his co-operation, if asked, to carry it to a successful issue.

Then the Semi-Centennial Church Building Fund—can you think of a more appropriate and beautiful way to celebrate this fiftieth anniversary of the separate existence of our honored Church? Perhaps your Society, or some individual, will take a memorial share in memory of a beloved pastor or some worker in the church the influence of whose life still abides. On request, we will send literature with full information about this fund. Or, if the Society wishes a smaller

special object, there are many very important and urgent needs. A letter in regard to these "Special Needs" has just been sent out. If your Society has not received a copy, let us know and duplicate will be sent.

* * * * *

And now, reserving the more personal part until the last, we come to the subject of Colored Evangelization. How may we help to realize this? Shorn of all verbiage, the bare answer would be, **Know and Do.**

Even the casual observer must see the ever-widening chasm in the friendly relations existing between the white and the colored people of the South, more apparent in some places than in others.

As the intervening years lengthen out since the days when the interests of served and servitor were identical, and the bond of slavery was often a bond of true friendship, it would seem that the understanding between the two races has also stretched, until the cord of sympathy and love is near the breaking point.

It avails little to try now to locate the responsibility for this widening breach—it is the fact that we must face to-day, and seek to bridge. Over the taut attenuated line we may yet pass the twisted cable of our common humanity, our providential nearness, and our Christian interest and love.

Perhaps few of us Christian women entertain anything but feelings of sincere compassion toward this weaker race with which we come so intimately in contact; or, it may be that this very contact has dulled our sympathy, or even worse, the friction of unwilling and incompetent service on the one hand, and of an unsympathetic attitude on the other, may have almost unconsciously produced a feeling of antipathy.

There are two sides to the Negro problem. Are we willing to Know—to make the deliberate effort to gain a truer understanding of it? Will our sense of fair dealing, if nothing else, lead us to study the question, and even to change our perspective and look at it through the eyes of our brother, our sister in black?

There are many books that will help us do this—two especially, both written by Southerners, would make interesting study or be fascinating merely to read: "The Negro Race in the South," by Dr. W. D. Weatherford, is a discriminating study of the present condition of the Negro, and "The Upward Path," by Miss Mary Helm, shows us the Negro in the African jungle, and reviews his "path" up to our day.

Having read or studied these books, surely instead of feeling an aversion or contempt because of the weakness, folly or sin of this child race, we will recognize in them a sorely needy backward people, whom we may assist in attaining to the stature of manhood and womanhood in Christ Jesus.

How may we Do this? By being more patient and just to those who serve us; by speaking to them about their souls, reading the Bible, and praying with them; by interesting ourselves in their concerns, and this will indirectly lead to many other ways of giving them the truest help. We may set this imitative race better examples of industry, modesty, truthfulness, kindness, love—all the Christian virtues that we ought to possess. We may show our interest in them by occasionally visiting their churches, by recognizing worth and intelligence when we find it, by getting our pastor to preach for them, by organizing Sunday-schools among them, and teaching in them; by contributing to the work of Colored Evangelization, which, though now a part of the regular Home Mission work of the Church, is being sadly overlooked; and we may pray for the colored people. Surely, some or all these things we may Do.

To sum it all up, shall we not, as our Master commanded, Do unto them as we would have them do unto us, if our cases were reversed?

THE CHURCH BUILDING LOAN FUND

REV. E. C. GORDON, D. D.

IT MAY add some weight to what I am about to write, to say that I am opposed to the creation of money endowments, the interest of which is to be used by churches for "current expenses." It is as hard for a rich church to stay in the kingdom of heaven as it is for a rich man to enter into that kingdom.

The Church must have material equipment; of which buildings for instruction

and worship are of utmost importance. Small and feeble churches need help in securing buildings. Money loaned is the best form in which such help can be rendered. The small interest charged provides against occasional losses of the principal. If the interest accrues, it serves to enlarge the capital and to meet increasing needs.

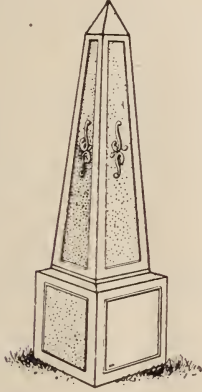
The early churches for many years

seemed to have pushed their way certainly without expensive and pretentious buildings, often without any but private houses, or hired places of resort. But times have changed. Now Church homes are essential to Church prosperity. In

is easy for many people to join a well-equipped Church when that in which they were reared and to which they belong is without a home.

My own experience and observation tell me that it is time and energy wasted to

WHAT SORT OF A MONUMENT DO YOU PROPOSE TO HAVE?



A Lonely Slab of Stone telling
that you are DEAD

} OR {



A Working, Growing, Soul-Saving Church—
every five years for all time to come.

IT WORKS FOREVER, FOR GOD AND FOR HUMANITY.

part this is a matter of decency and propriety. When Christian people live in commodious and well-furnished homes, it is disgraceful that they should worship God in hovels. In part it is a matter of necessity growing out of the division of the Church into competitive denominations. If one denomination has a comfortable building, others in the same territory must be suitably equipped.

This is enhanced by the fact that in our country and time denominational trammels rest lightly on many Christians. This is due to several causes which need not now be specified. As a result, it

organize a congregation in any place unless the way is open to house it speedily. To secure this housing, the money at first must often come in large measure from some general Church fund. There can be no better fund than the proposed Church Building Loan Fund.

This fund meets a pressing need, and in the best way. It tides a feeble Church over its first financial strait. It fosters liberal giving from the start. It promotes self-reliance, and encourages those who are helped to help others as the Lord gives them ability and opportunity.

Lexington, Mo.



OUR SOUTHLAND

REV. WESTON BRUNER

Gird ye, men of the prophet school!
Panoplied with every rite and rule;
Great the conquest, ceaseless the war,
Hear God's loud call: "Sin shall not mar"
Our Southland.

Gird ye, men of your father's clan!
Strong men, true men, all men who can.
See yon sentinel! O, men awake!
Satan's ranks grim, shall never take
Our Southland.

Gird ye, men of the iron blood!
Hell's gates let loose this slimy flood—
Vice all black, sin-wreaking lust—
Hear God's quick call, for save we must
Our Southland.

Gird ye, men of the vision vain!
Rich men who strive for golden gain.
Wings swift has wealth, fast though we hold;
Bind, then, to God and not to gold
Our Southland.

Gird ye, fear not the martyr's grave,
Did He thus fear who died to save?
Charge ye on sin's vaunting hosts!
Make haste, strike now, else we have lost
Our Southland.

General Evangelist,
Southern Baptist Home Mission Board.

A TIME FOR ACTION

REV. O. G. JONES

Evangelist of El Paso Presbytery

THE Home Missions Committee of El Paso Presbytery has just held its regular quarterly meeting, when reports from the workers in the field were received.

As in the past, these reports emphasized some vital facts concerning our Presbytery.

One is, that the people of El Paso Presbytery are, in the main, poor people. There are few exceptions to this rule. Of those who are not poor, only about three per cent. give any aid or sympathy to Christian work.

A large proportion of the people have come to this frontier country of Texas and New Mexico with little money, and have used that little in making first payments on land. In most cases they have been struggling through years with drought and consequent financial depression, and have not been able to meet any more than the interest on their debts. In many cases people have lost their homes and are now renting.

Another good proportion of our people are ranchmen, who for three years have been without grass sufficient for their stock, and have been forced to buy feed at a high price with money borrowed at a high rate of interest. Where these men help financially in our work they must needs borrow the money at the bank, and thus further draw the gloomy cloud of debt down over themselves and families. There has been little tithe money in the pockets of our people for the last three years.

The first fact impressed upon us, then, is that the people of El Paso Presbytery are a poor people, unable at this time to pay the salaries of ministers to preach to them, or to build needed houses of worship, even if they had the greatest desire to do so.

Another fact is, that notwithstanding

hard times, the country is being settled up, and in some parts rapidly. Railroads are being built and new towns are springing up. One of our missionaries stated in his report: "I have just organized a church at _____, where one month ago there was no one except a few railroad hands. Now there are 1,000 people." What can our Committee do for that growing town? We can only give them



REV. G. W. WYSOR,
a Missionary in New Mexico. He supplies four churches. He drove to Presbytery last spring 150 miles.

a sermon a month, promising nothing in the way of aid in building. Thus must we drag along in God's work.

When we think of the many towns we are bound to neglect for want of funds, we are also reminded of the very serious fact that, as yet, we have not touched the great class of country people. El Paso Presbytery is as large as the States of South Carolina and Georgia combined: the country people are poor and have not the gospel preached to them.

Because of the healthful climate and great opportunities for service, many of God's ministers are offering to come over and help us, but they can't live on air, and we have no money to pay them.

One may ask if there is great spiritual destitution. Many people live fifty miles from a church. A mother forty years old,

seated at service beside the wife of one of our missionary pastors, said: "*This is the first sermon I ever heard.*" Another mother, thirty-five years old, at one of our communion services remarked: "I never saw this before."

Last week I talked to two young men who said they hadn't been to church for six years. Six years ago their parents moved West, and in all that time they have had no church privileges.

There are whole counties in Texas, and larger territory in New Mexico, without a church building within its bounds. Many of our own people, and at our own door, are being lost because we have not the money to send men to preach to them.

I have been in Home Mission work for twenty years—five years in the mountains of east Tennessee, five among the mill people of South Carolina, and the last ten on the extreme frontier of our Assembly in Texas and New Mexico.

During all these years I have been proud of the privilege of serving, and hopeful of the future. But when I was told at the meeting of the last General Assembly of the almost universal prejudice in the East against Home Missions in the West, and of the desire and demand of so many of our old Presbyteries in the East that our Committee at Atlanta spend all that they contribute for Home Missions within their own bounds, I felt like giving up.

We are willing to bear the hardships and do the work, even if we do not get help enough to plan things and do the work that ought to be done, but it is doubly hard when we realize that there is a growing prejudice against the home missionary and the work he feels called to do.

People do not pray for a work in which they have no interest. We need your interest, your prayers, and your gifts.

Big Springs, Texas.

IN THE MOUNTAINS WITH DR. GUERRANT

THE Home Mission operations of the Executive Committee now take on many phases. Ten years ago the Great West absorbed most of the energies of the Church. Now everything is changed. The Home Mission Committee in Atlanta is spending more money on the West than ever, but has been forced by circumstances and human needs to open other departments of the work.

Quite recently a decided step in advance has been taken by mapping out a campaign for reaching the mountains on a more extensive scale. The possibility of the transference to the Committee of the work of the Soul Winner's Society under Dr. Guerrant, necessitated an investigation of the field and the work. In company with Dr. Guerrant, the Secretary of Home Missions spent a week in the Kentucky mountains, accompanied a part of the time by the Rev. W. E. Hudson, of West Virginia.

The first objective point was Heidle-

berg, a village on the banks of the Kentucky River, picturesquely situated among the mountains. The population varies



HIGHLAND ORPHANAGE,
Clay City, Ky.
No. 1. Industrial Building.
No. 2. Boys' Dormitory.

anywhere from 500 to 1,000. Not a church building adorns the town. Not even a Sabbath-school existed for the children. An organized Baptist Church

once existed, but it could not be ascertained whether it was alive or dead. No preaching is ever heard except as an occasional minister passes by. Under the magic touch of Dr. Guerrant's hands, all is now changed. The people themselves raised \$1,000, donated a ten acre plot for a school, situated in a lovely beech grove overlooking the town, and gave the best lot in the town for a church. Three noble Christian workers now occupy the

After spending the next day in Beattyville, where Presbytery has a vacant church, we hurried on to Canyon Falls. Here we found a good school building, on a pretty campus of four acres near Bear Creek. Two splendid Christian ladies are in charge of the school. The building is in the form of a cross, the exact duplicate of the one being erected at Heidelberg. A large congregation greeted us, every one of whom walked,



GROUP—CANYON FALLS, KY.

Dr. Guerrant and some of his workers with mountain children.

field. Two young men, graduates of a technological school in Philadelphia, gave up each a salary of \$4 per day to accept \$25 per month, and being practical mechanics, are building with their own hands a \$2,500 school building. Consecrated, earnest Christians, they conduct prayer services in the town and surrounding hamlets. Miss Breedlove, a cultured, pious woman, teaches the school and assists in the Sabbath-school. Although a week night, 200 people assembled and were richly repaid by a practical sermon from Rev. Mr. Hudson. The people are hungry for the Gospel, and a good church can easily be organized.

many of them miles through the darkness and over the rough mountain roads. Never before in our life did we enjoy more the privilege of preaching to such an appreciative audience. No minister ever stood before more beautiful young people, and with more native intelligence. One of Dr. Guerrant's "mountain daisies," a little girl about ten years old, played the organ. She had never touched an instrument until three weeks previous, and has never had a music lesson. Both day and Sabbath-schools are well attended. A Methodist church once existed on this mountain, but died through neglect, and the field is ripe for an active church, com-

posed largely of young people who have been trained by Dr. Guerrant during the past few years.

We saw here the famous mill of "Uncle Jack" that has not been locked in forty years. The honesty of the people is better protection than locks and bars. After complimenting a mother on the beauty of her children, Dr. Guerrant remarked that he also had beautiful children, and that "they took after their mother." With naive innocence, and without at all attempting to turn the laugh on Dr. Guerrant, she quietly remarked, "They sure do take after their mother if they are pretty." At the table we asked a ten-year-old lad, "Who preached last night?" Very promptly he replied, "You fellows." Here, under a shady tree, we saw the garden of Dr. Guerrant's former workers. They planted it under a tree so they would not need to work in the hot sun. The garden is still there, but it is not a *blooming* success.

Reluctantly leaving our new friends, we made a visit to Jackson, the county seat of "Bloody Breathitt", and saw where so many men were shot down in cold blood. It is said that more than three hundred in this county have fallen victims to deadly weapons in the past; and to keep its reputation from suffering, three men killed each other while we were there. The Presbyterian church was organized here by Dr. Guerrant while evangelist for Kentucky Synod, and is still doing a good work. The "Lees Institute," under Prof. Leonard, flourishes and furnishes teachers for the surrounding country. The leavening influence of church and school will yet transform Bloody Breathitt into one of the finest people in Kentucky.

That night we spent at Elkatawa, where for ten years Dr. Guerrant has maintained a splendid mission and has Judge and Mrs. Mann in charge of the work. It was Friday night, but the people came in crowds. One family walked six miles. They seemed greatly to enjoy our preaching. At the close of the service we stood in the door of the church and watched

the procession of lanterns up and down the valley and along the mountain side, as the people walked home. It was a picturesque sight, not soon to be forgotten. The next day was a Rally for the Law and Order League. Nearly five hundred people came, crowding the church and standing in rows around the building, listening at the windows. Dr. Guerrant and others made appropriate addresses, and then they called upon Dr. Morris to deliver a lecture on the Holy Land. It was the first that they had heard, and they insisted that they could have listened till dark.

From there we rode over the mountain on horseback to visit Punccheon Camp, now better known as Highland College. Nature furnishes no lovelier spot. Surrounded on all sides, the beautiful valley reaches to the Kentucky River. In the very center of the valley is a splendid campus of six acres upon which a school building, dormitory, a refectory and several cottages have been erected. Prof. Wells and wife, assisted by four teachers, are instructing ninety-eight children, varying from primary to the higher grades for young men and women. The Sabbath dawned beautifully, and after Sabbath-school we preached to a crowded house. After intermission of two hours, they called for a lecture on the Holy Land, and seeing the unflagging interest of the people, we talked until the sinking sun warned us that it was time to stop, lest the people walking should be overtaken by night before reaching their far-distant mountain homes.

It was difficult to decide who were more reluctant to part, the people or preachers, but we were compelled to leave for Clay City, to visit the Highland Orphanage. Here we found a farm of thirty acres in the suburbs of the town, almost surrounded by Red River. Four houses have been erected, a dormitory each for boys and girls, a school building, and an industrial building. We have never seen twenty sweeter or more attractive children; and the three ladies in charge are the excellent of the earth. It is a noble charity and

will yield fruit of Christian character for many years to come. The children cultivate their own farm, and sang whatever songs we called for without books; and the orphan girl who played so sweetly does not know one note of music.

Now, in conclusion, allow us one or two impressions.

1. First of all, it was the surprise of our life. We confess with shame that we had allowed people to prejudice us against this noble work, by saying it was not permanent. We found on the contrary that it is as permanent, substantial Christian work as is being done anywhere in the mountains. The schools, churches, and fine Christian people are there; and Dr. Guerrant can "deliver the goods." If ever God's hand rested in favor upon anything, it has manifestly blessed this work. Upon the pay roll of the Soul Winners' Society there are to-day fifty missionaries. In its Mission schools at least five hundred children. Its schools, mission houses and churches are valued at \$49,300. "What hath God wrought?"

2. The type of people reached is far above the average mountaineer. They are the best blood in America. The fathers and mothers are strong, rugged characters; and their young people, taken

all together, are the most beautiful we have ever seen anywhere. They are the coming people.

3. Inability to pay salaries, and the voluntary offering of themselves for bare expenses (ranging from \$10 to \$30 per month) has enabled Dr. Guerrant to secure the cream of Christian workers. We met about fifteen of these missionaries and have no hesitation in saying it would be difficult for any church or society to duplicate them. Our greatest mortification is that so many of them are not Presbyterians. It is exceedingly difficult to explain why other refined Christian people can live on less than Presbyterians, and are so much more willing to make sacrifices for Christ and humanity.

4. Here is the greatest destitution and need to-day. In none of these beautiful mountain valleys was there any church of any denomination till Dr. Guerrant established these missions. There are many more places exactly like them; and the people are not only accessible, but are beseeching us to enter. They are strongly inclined to the Presbyterian Church. If we will but seize our opportunity, a new era will dawn for Presbyterianism. Doors are wide open. Both God and souls are calling. Will we respond?

SUNDAY-SCHOOL FOR THE NEGROES

REV. A. B. CURRY, SR.

THE greatest Home Mission field presented to the Southern Presbyterian Church is, in point of numbers, among the Negroes. We have in our bounds comparatively a few Indians, a few Mexicans, and some other foreigners scattered here and there. But we have millions of Negroes everywhere among us, in the cities and towns and in the country, on our farms and railroads, in our kitchens and homes, everywhere. Did these eleven million people belong to any other race than the Negro, they would be universally recognized as the greatest

Home missionary opportunity and obligation in the United States.

But in the matter of saving immortal souls, ought the question of race to enter so largely? The people of Mexico, of Cuba, and in a measure of Brazil, belong to mixed races; the people of Japan, China, and Korea are people of color, yet we rightly send them the gospel at great cost of men and money. Why not with the same enthusiasm give the gospel to the colored people of our own land? As a Church, we have more paid workers and spend more money in Mexico than among

all the Negroes of the Southern States. The same is true with respect to the little island of Cuba, and true many times over of Brazil and the countries of the Orient. Indeed, as a Church, we expend much more money, and set apart more white workers, to give the gospel to 78,000 Negroes in the Congo Free State, than we do to evangelize the 11,000,000 Negroes of our own land. Not that we ought to do

teachers. As a rule it is only the old slave holders or their children who are willing to teach in a Negro Sunday-school, because of all classes they feel most kindly toward the Negro. Those whose social standing in the community is at all uncertain or insecure will not touch the work, though often they would like to engage in it.

No work that the white people can do



Ready for Sunday-School.

one whit less for the mixed and colored races abroad, but ought we not to do more for those at home?

The Sunday-school, taught by white people, offers an opportunity of maximum service to the Negroes at minimum cost. This work does not require paid workers, because it can be carried on without leaving our homes or giving up our usual avocations. The Negroes are all about us, they speak our language, they appreciate the interest of the white people in them, they welcome our efforts in their behalf when undertaken in the spirit of unselfish kindness, and many of their preachers encourage attendance of the children on our Sunday-schools. There is little trouble in getting almost anywhere a good Sunday-school among the Negroes.

A much greater difficulty is to secure

for the Negro is more fruitful than this Sunday-school work, for the reason that it forms one of the few points of contact between the two races. Are conditions such in this country that we cannot touch the Negroes religiously? Then we cannot save them, and our money spent in the effort is thrown away. Let one of our missionaries go to a foreign country and hold himself entirely aloof from all contact with the natives, and he would as well come back home, and the sooner the better. Even our missionaries in Africa have to come in sympathetic touch with the Negroes there in the school, in the church, in the palavers, in the hospital or dispensary. But for this touch, instead of winning thousands to Christ, they would be the objects of as much suspicion and hatred as the trader or the State offi-

cer. One secret of the great work Rev. John Little has done among the Negroes in Louisville is that he and the other devoted white workers have touched the Negroes in the Sunday-school, in the church, in the industrial shops, and in the sorrows as well as joys of their lives. When God himself would save our sinful race, He did not do it from his exalted throne, but found it necessary to come down to earth in the person of His incarnate Son, becoming man, that He might touch men and so save them. The Son of God humbled Himself to do this far more than you or I need to humble ourselves to save our fellowmen, however lowly the latter may be.

Is not this the explanation of the fact that our work among the Negroes is at a standstill? Outside of our thirty Sunday-schools, about the only point at which, as a Church, we touch the Negroes is Stillman Institute at Tuscaloosa, and even there most of us are touching them by proxy. The story is told of a young Negro man struggling for his life in the waters of a lake whose ice had broken through beneath his feet. Bystanders picked up a pole and reached it out to him, but the end of it was coated over with ice; the drowning man caught it once, twice, thrice, but each time his hand would slip off the icy pole. Finally he cried: "Gentlemen, for God's sake, give me the warm end of the pole!" Perhaps we have been trying to save the Negro at the end of a pole, and too often the frozen end at that. Is our lack of success to be wondered at? Has not the time come when we of the South should learn to look upon the Negro as we do upon the other colored races—the Indian, or Chinese, or Mexican, for example—and give him the same kindly, sympathetic consideration? The fact that he belongs to a weaker race constitutes his chief claim upon us, which claim is greatly strengthened by the additional fact that he is in

this country, not by his own act, but by the deliberate act of the stronger race.

One feature of the Sunday-school work, discouraging to some, is that comparatively few of our colored Sunday-schools grow into organized churches. One reason for this is that practically all the parents of the children are members of colored churches; and when the young people are converted in the Sunday-school, we have generally no colored church for them to join—in any event, it would be questionable policy to seek to separate them ecclesiastically from their parents. It remains, therefore, to instruct them in the Bible, ground them in our Catechisms, lead them to an intelligent acceptance of Christ, and then send them as leaven into the churches of their parents. A Negro preacher, in gladly promising to urge his people to send their children to our Sunday-school, said: "I have always noticed that those of my church members who were trained by Presbyterians make the very best members I have." Our Institute at Tuscaloosa has graduated more Methodist and Baptist preachers than Presbyterians, and these Presbyterian trained men are having larger audiences in their own denominations than they would have in ours. But we cannot evangelize any considerable number of the Negroes through this single point of contact.

So boys and girls are taught in our Sunday-schools and led to Christ, then they slip away out of our sight into the Church of their parents, to leaven the home and the Church, to teach in the Sunday-school of their own Church and to help build the Kingdom of God. To those willing to do this quiet, unselfish, unsectarian work, the Sunday-school for the Negroes offers a magnificent field. The results are not immediately visible to men, but are seen of God, and every faithful worker in this field is cheered by the promise: "He that seeth in secret shall reward thee openly."

Memphis, Tenn.

SLOW THROUGH THE DARK

PAUL LAWRENCE DUNBAR

Slow moves the pageant of a climbing race;
Their footsteps drag far, far below the height,
And, unprevailing by their utmost might,
Seem faltering downward from each high won place.

No strange, swift-sprung exception we; we trace
A devious way thro' dim, uncertain light—
Our hope, through the long-vistaed years, a sight
Of that our Captain's soul sees face to face.

Who, faithless, faltering that the road is steep,
Now raiseth up his drear insistent cry?
Who stoppeth here to spend a while in sleep,
Or, curseth that the storm obscures the sky?

Heed not the darkness round you, dull and deep;
The clouds grown thickest when the summit's nigh.

PAUL LAWRENCE DUNBAR



THANKSGIVING AT CHISHOKTOK

MISS ANNA L. PAXTON

IT HAS been eleven years since I entered upon the mission work among the Indians here at Chishoktok.

The school was small, the church building open and out of repair, and I was told that I would have to close school if the weather became too cold. But the school has never been closed—except for vacation—and has grown from eight pupils to over fifty.

Looking back, I can see great changes.

women. Alas! many felled by that great enemy of the Indian, consumption, lie in our graveyard, but some are filling important positions in life. One who could not speak a word of English when he entered school, is now our junior deacon; another is trying to fit himself for the ministry, and all the education he has received he obtained in Chishoktok school.

Brother Sam Dyer and Brother Simeon Levi were the commissioners of the school



THE SCHOOL AT CHISHOKTOK.

A Ladies' Aid Society has been organized, and through the efforts of this Society the old church that one of the delegates to the Presbytery described as "old, moss-covered, and, like the people it belonged to, passing rapidly away," has been repainted, ceiled, and made almost new.

The drinking in the neighborhood of the church, which was indulged in to such an extent that the former teacher was afraid to board in the neighborhood, has ceased. The children that gathered around me to watch the unpacking of my boxes, and beg for pictures and every bright piece of paper, have grown into men and

when I first came, and they rendered great help in banishing drinking around the church. Brother Lloyd was our pastor, and I always looked forward with great pleasure to the second Saturday in each month, when I would see his kindly face and hear his words of comfort and encouragement. I enclose a picture of him, taken under a tree in front of my cabin, waiting for the congregation to gather.

When Thanksgiving time drew near, I sighed like the Israelites of old for the good things of Egypt, and said to Brother Levi (or Simmy, as every one called him),

"I am tired of Banaha and sour bread; tired of Tom Fuller—I want to go to Culd Springs and spend Thanksgiving with my old friend, Mrs. Allison, and have a good Thanksgiving dinner."

"*Thanksgive,*" he said, "what is *Thanksgive*?"



REV. J. B. LLOYD,

Missionary to the Indians; Pastor at Chishoktok for many years

I told him. He sat in a deep study for a while, and then said:

"I am too old to hunt the wild turkey, but if tame turkey would do you, stay home and we will have *Thanksgive* dinner here. I will tell my people of *Thanksgive*."

He insisted that I tell him just what I wanted for dinner, and I included baker's bread, more for fun than anything else, for I did not think he could get it. But all who knew Uncle Simmy, knew, if possible, he would carry out what he undertook. And the laugh was on me when a barrel of baker's bread came in from Caddo, our then nearest railroad point, over thirty miles away.

Then I had to write down all about the first Thanksgiving, and read it to a church full of people. Uncle Simmy listened to every word, and when I had finished, arose and said, "I will now tell it to my people." And a gentleman in the audience who understood both languages, said that he repeated it nearly word for word.

After he had finished, he turned to me, and with great dignity, said: "I have told my people, and now we will always *Thanksgive*."

After that we had preaching, followed by one of the best Thanksgiving dinners I ever partook of, and we ate it out under the trees.

We have always remembered Thanksgiving. Of late years we have a box supper every Thanksgiving night, and the proceeds go to the Ladies' Aid Society.

Chishoktok, Jackson, Okla.

OUR NOVEMBER MEETING

"Give and it shall be given unto you; good measure pressed down, and shaken together, and running over."—Luke 6:38.

Bible Reading—Luke 6:31-45.

Hymn 601 of "Psalms and Hymns"—"We are Watching."

Prayer of Thanksgiving for the unflinching care and love of our Heavenly Father; and of petition that we may extend to all needy ones our help and sympathy and love.

Minutes of the Secretary.

Report of the Treasurer.

Other Business—Promptly dispatched. (This should include arrangements for a thorough canvass for "Missionary Survey.")

PROGRAM.

The Semi-Centennial of our Church.

Reasons for Establishing a Church Building Fund, and the Share our Women May have in it.

The Indian "Thanksgive."

Recitation—"Slow Through the Dark."

In the mountains with Dr. Guerrant.

Our Responsibility To-day for the Salvation of the Negroes.

Hymn 196—"All Hail the power of Jesus' name."

A Circle of Prayers—That we may be made willing to Know and to Do.

THE MONTHLY CONCERT

January..The Assembly's Home Missions.
February.....Local Home Missions.
March.....Foreigners in the U. S.
April.....Mountaineers.
May.....Annual Report
June.....Mission Schools.

July.....The Indians.
August.....Problems.
September.....City Missions.
October.....The Great West.
November.....Colored Evangelization.
December.....Woman's Work.

JIMMY'S CLUB

A GENTLEMAN sat in a plain office puzzling his head over a perplexing question. He was the agent of a benevolent society, organized to help the poor of a great city. The trouble was this:

Thanksgiving was at hand, and he had not money enough to do all that he wished to do the coming day. He knew too many families who lived at starving point, to whom Thanksgiving brought little apparent reasons for thanks.

He knew young men who did not hesitate to spend three dollars on a single rose. He knew young ladies who thought nothing of wasting more or less dollars a week on candy. Twenty-five cents would buy a sumptuous dinner for a starving child.

Many hundred of the extremely poor looked to this man for one good dinner at Thanksgiving time. For one day in the year they hoped to have enough to eat. How was he to give it?

Suddenly, three or four soiled faces peered through the window; a timid knock followed. Five street boys and two somewhat tattered little girls trooped in. The agent recognized them as members of a city mission evening school. He said pleasantly:

"Well, children, what can I do for you to-day?"

"Nothin'," answered the children vaguely.

"You Jimmy, you tell," said one of the girls, giving the tallest boy a shove. Jimmy fumbled in his ragged pocket, and slowly produced a large handful of pennies and small change.

"We fellers are a club," said Jimmy, with a grand air. "There's twenty of us, mister."

"We girls are in it, too," interrupted the girl who gave the shove.

We, all of us, and the girls, too, responded Jimmy. "We come from Cummin's alley, and we're a club to help

Thanksgivin'. Here's—here's nine dollars and ninety cents."

The agent stared at the large sum—collected at what cost of self-sacrifice only the givers could say.

"It's for them that can't get no dinner," exclaimed the little spokesman.

"Is it?" exclaimed the good man. He hardly knew what to say as he glanced at the poor clothes and shrunken cheeks of the "club."

"Yes," said Jimmy stoutly. "There's plenty poorer than us, mister; we're a club to help 'em. We didn't care if we didn't have a dinner two or three days, so'st we might give real poor folks one."

"How many dinners will nine dollars and ninety cents get?" asked a little girl, rather hungrily.

"What kind of a dinner?" inquired the agent, with a perceptible weakening in his voice.

"Oh!—turkey and stuffin', and—puddin'!" cried the children eagerly.

"That will cost, perhaps, twenty-five cents apiece," said the agent, "and your money will give a fine Thanksgiving dinner to as many as thirty-five hungry people. You have done nobly, children, and I am delighted that you have been so kind and thoughtful for others."

The dinners were bought. The "club" distributed them. The children's first plan was to put a cabbage in with each dinner, the agent says. But there were not cabbage enough to go around. So they cut each cabbage into quarters, and put one piece into each bag.

That club of twenty poverty-stricken children worked until 9 o'clock on the night before Thanksgiving, distributing thirty-five dinners to people "poorer than themselves."

This is a true story, and one that should make our blood tingle with something akin to shame.

Generosity means comparatively nothing unless it is freighted with something

of self-sacrifice. To give away an old pair of shoes that we do not want means simply a kindly disposition. To give up a luxury for a few weeks is not Spartan. But to give up what we actually need—

to do what these twenty children did—is real generosity.

If starvation feeds starvation, what might not comfort and luxury do?—*The Youth's Companion*.



A GOOD THANKSGIVING

BY MARION DOUGLAS



Said old Gentleman Gay, "On a Thanksgiving Day,

If you want a good time, then give something away;"

So he sent a fat turkey to Shoemaker Price, And the Shoemaker said, "What a big bird, how nice!

And, since a good dinner's before me, I ought To give poor Widow Lee the small chicken I bought."

"This fine chicken, oh, see," said the pleased Widow Lee,

"And the kindness that sent it, how precious to me!

I would like to make some one as happy as I—

I'll give Washwoman Biddy my big pumpkin pie."

"And, oh, sure," Biddy said, "'tis the queen of all pies!

Now, it's my turn, I think; and a sweet ginger cake

For the motherless Finigan children I'll bake." "A sweet cake all our own! 'Tis too good to be true!"

Said the Finigan children, Rose, Denny and Hugh;

"It smells sweet of spice, and we'll carry a slice

To poor little Lame Jake, who has nothing that's nice."

"Oh, I thank you, and thank you!" said little Lame Jake;

"Oh, what beautiful, beautiful, beautiful cake; And oh, such a big slice! I'll save all the crumbs,

And will give them to each little sparrow that comes!"

And the sparrows they twittered as if they would say,

If you want a good time, then give something away!"

—*Exchange*.

CONSECRATION

True appreciation of God's goodness involves a corresponding sense of obligation. Thanksgiving Day is a time not simply for enjoyment and self-congratulation, but for self-examination and new consecration. Some one says that "the first step towards intelligent thanksgiving is to square accounts with the Almighty, to pay Him all that is His"; to realize that we are not our own, but are bought with a price, even the precious blood of the Son of God; and to determine, in view of his

mercy and constrained by his love, that we will henceforth live not unto ourselves, but unto Him.

The spirit of praise is the spirit of helpfulness. "If God so loved us, we ought also to love one another." As he has blessed us we should bless others, remembering his words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*The Herald and Presbyter*.





FOREIGN MISSIONS

REV. H. F. WILLIAMS, D. D., EDITOR, 12TH FLOOR, FIRST NAT. BANK BLD'G, NASHVILLE, TENN.

GREETING

THE MISSIONARY SURVEY, beginning, with this its initial number, takes the place of *The Missionary* and *The Home Mission Herald*, and in addition, includes the work of the other Executive Committees of the General Assembly. In the October number a brief review of the history of *The Missionary* was given, together with expressions of appreciation of the service rendered by missionaries on the field and the friends at home for the large share they have had in making the publication a valuable contribution to the cause of foreign missions, and in securing for it a generous subscription list in the churches. We now ask our friends, both on the field and at home, to join as heartily in spirit and service in making THE MISSIONARY SURVEY not only take the place of *The Missionary* as the representative of foreign missions, but even more so in making the joint publication in its contents and circulation a larger blessing to its readers, and securing for the publication a subscription list very largely multiplied in number over the subscriptions which the two magazines turn over to the Publication Committee in Richmond.

The fact that our Committee of Publication is to have charge of all business details is an assurance of satisfactory management. We most heartily commend our friend and co-worker, Mr. W. C. Smith, the managing editor of THE MISSIONARY SURVEY, to all our friends. Let all who have heretofore served as

agents of either or both magazines heartily co-operate in securing renewals and adding to the list many new subscribers.

In the editorial conduct we are not to lose the fellowship of the missionaries who have been, and we are sure will continue to be, frequent contributors to the forty-two pages allotted to foreign missions in THE MISSIONARY SURVEY; nor shall we be lacking, we hope, in friends in the home field who will send items from the churches, missionary societies, etc. Let editorial correspondents, missionary workers in the churches, the business management, and, in brief, everybody, join heart and hand in giving to the Church the best publication of its kind, covering all the activities of our denomination.

To avoid confusion and save both time and expense, it is urged that correspondents address all business communications, including subscriptions—renewals and new subscriptions—to the Presbyterian Committee of Publication, Richmond, Va. The editorial office, so far as relating to the Foreign Missions department of the magazine, is not changed, and therefore all editorial correspondence should be addressed to Rev. H. F. Williams, Editor, Nashville, Tenn., as heretofore.

OUR COLLEGE AT LAVRAS

We have been reading up the history of our Lavras Boys' School. Two things mark its history—the small beginning, and the present place of large service and

influence. The explanation of the remarkable growth of this school is found in the faithfulness of the work done in the early days. The growth has not been sudden, but it has been steady. The number of students has increased with every year, and the institution has steadily advanced in the estimation of the people. The new building was a necessity, and has added, beyond estimation, to the influence and efficiency of the school. In reading the letters from Brazil in which mention is made of our school work in Lavras and other places, we note the strong Christian influence that has always prevailed. An interesting fact in connection with our college at Lavras is that the Industrial Agricultural Department of the school is the only one of its kind in Brazil. This department has been a great success. As November is the month assigned for the consideration of Brazil, it is important that through the Annual Report, and other sources, there should be a careful study of what is being done in our schools in the three missions of our Church in Brazil.

FAVORABLE CONDITIONS IN MEXICO

Attention has been called to the friendly disposition of the Madero family to Protestantism in Mexico. The election of Madero to the presidency of the Republic would mean that for the first time in Mexican history the Protestant religion would be represented in government offices. This official attitude of sympathy as compared with the bare toleration of the past, means much for the advance of mission work in our sister Republic. A Baptist missionary in making a report of these conditions says: "If Protestant mission work is now properly equipped and the means are supplied for the needed advance, there will be a new religious era in the Republic. It is emphatically the hour of opportunity in Mexico. The revolution has been thus far distinctly favorable to mission effort, which is steadily carried on."

KOREAN STUDENTS IN AMERICA

A much larger number of Korean young men are studying in America than is gen-

erally supposed. There are sixty Korean Christian students in four Christian colleges in Nebraska. These young men are allowed the use of the Presbyterian college buildings in Hastings during the summer, which opportunity they improve by raising some garden products on the ground. These young men, supporting one of the native pastors to help on the work of the gospel. This means, of course, that these Christian young men out of their poverty are contributing to the support of Christian work among the Koreans who are in the United States. The missionary spirit of the Korean Church is exhibited wherever there is a group of Korean Christians, whether at home or abroad.

THE CINCINNATI MISSIONARY EDUCATION CONVENTION

The second quadrennial convention of the Missionary Education Movement will be held March 6-10, 1912, in the city of Cincinnati. The first convention in 1908 was held in the city of Pittsburg, and was attended by approximately 2,200 delegates. The attendance at the Cincinnati convention will be limited to those people approved by denominational mission secretaries, and an attempt will be made to make this convention bring a national ideal of missionary education to the churches of America. The missionary exposition known as "The World in Boston" was the first of its kind held in America. It was a great success. These expositions will undoubtedly be called for and held in other parts of the country. The next large one will be held in Cincinnati during March, 1912, in connection with the quadrennial convention of the Missionary Education Movement. While these expositions are great undertakings they are more than a big show. An Exposition is a positive religious force in the city and surrounding country where it is held. Some idea of the interest that must be enlisted in a city may be obtained from the fact that "The World in Cincinnati" will need 10,000 local young men and women as stewards to assist in the handling the exhibits and their description to the visitors at the Exposition.

WORLD-WIDE MISSIONARY EDUCATION

At the Edinburgh Conference in June, 1910, a few men from several countries met and discussed the needs of advanced work in missionary education. As a result the first International Missionary Conference was called to meet in Holland, September 5-10, 1911. The questions to be considered relate to the development of missionary education in the home churches. About seventy-five delegates from each of the principal countries in Europe, with a few from the United States and Canada, a few from Asiatic countries, and one or two from South Africa and Australia, comprised the delegation. Mr. H. W. Hicks, General Secretary of the Missionary Education Movement, with five other well-known persons especially interested in missionary education, were to represent the United States.

At the seven conferences held by the Missionary Education Movement held in the United States and Canada during the summer of 1911, there were about twelve hundred church leaders who met for an earnest study of missionary educational methods and ideas. Four of these conferences were held in the United States and three in Canada. Application has been received at the headquarters in New York for three additional conferences in other parts of the country. In all these conferences there were study classes, inspirational addresses, presentation of the work in the different fields by returned missionaries, life-work meetings, and so on. It has been recently stated in one of the papers that these conferences are the most important held in America during the summer.

THE PRESBYTERIAN CHURCH IN BRAZIL

REV. ALVARO REIS

Pastor, First Presbyterian Church, Rio de Janeiro

ON AUGUST 12, 1859, the anniversary of the laying of the corner stone of the Anglican Chapel, first evangelical church edifice erected in South America, the first Presbyterian missionary arrived in Rio de Janeiro, Rev. Ashbel Green Simonton, a most pious, learned and devoted minister, sent by the Foreign Board of New York. The next year, on July 25th, Rev. Alexander Latimer Blackford arrived, and on December 7, 1861, Rev. F. J. C. Schneider, the only one of the three primitive missionaries still living, and now probably on his death bed in the city of Sao Paulo. Rev. Simonton began his labors by drawing to him a few men to whom he taught English gratuitously, thus striving to gain friendships while at the same time he studied the Portuguese language. He held his first public service on May 19, 1861, and on January 12, 1862, organized the Presbyterian Church of Rio de Janeiro, receiving into the communion two persons, and celebrating the Lord's Sup-

per. One of these first two converts was his pupil in English, Camilli Cardoso de Jesus, and the other was Henry C. Milford, born in New York, and agent of the Singer Sewing Machine Company.

In 1864 the cause of Presbyterianism took on a great impulse, from the conversion of the Catholic priest, Jose Manuel de Conceicao, who was later ordained to the Gospel ministry by the Presbytery of Rio, then recently organized; from the founding of the first review published for the propagation of evangelical doctrines, called *Imprensa Evangelica*, and also from the arrival on the field of that most successful and popular missionary, Rev. Geo. Chamberlain. Notwithstanding all the persecutions of Romanism, the Presbyterian propaganda from that time advanced rapidly through the center and towards the north and south, until to-day it extends its vast net work over the whole national territory, from the Acre to Rio Grande do Sul. There are to-day sixty-one ministers, of whom forty are native

Brazilians, in connection with our work; seven Presbyteries, two Synods and the General Assembly complete the ecclesiastical organizations, having jurisdiction over 150 churches and about 11,000 members. The Presbyterian Church, besides the important schools already mentioned, possesses five evangelical papers; it helped in the founding and maintainance of two hospitals; has two theological seminaries, and has just founded an Orphan Asylum.

The little church organized by Rev. Simonton in Rio de Janeiro in 1862, of which by the grace of God I am pastor, has had upon its rolls since its organization 2,054 members, of which 751 were children. From these members ten ministers of the Gospel have gone out and been ordained. The large church edifice accommodates readily 800 people seated, while on certain occasions each year the audiences reach 1,000 persons. The usual attendance on Sundays is about 600 persons, and the actual number of communicants is 733. In this church six priests have abjured Romanism, and professed their faith in Christ; and even one old slave of Saint Anthony, for this saint, you must know, besides possessing slaves, has the honors and even the pay of a military post, which he occupies.

For some years it had been impressed upon me that our church edifice should be enlarged, as it was frequently crowded at our services. To accomplish this enlargement, according to estimates made, some \$33,000 were needed, and it would be almost impossible to solicit such a large sum from our poor community. We resolved therefore to establish preaching halls in various suburbs, in the hopes of thus sub-dividing the church into other smaller churches, whose smaller chapels would not require such great expense, and thus we might diminish the large central congregation, and at the same time increase the area of our propaganda. God greatly blessed us in this work, and four such small churches have been organized, being so many swarms, so to speak, leaving the mother hive! But, instead of decreasing the central congregation, it has con-

stantly increased, so that the nightmare of the \$33,000 still haunts my dreams, praise God! I must, therefore, find some way to coin this sum. Would that I might find generous friends who would help in this blessed work, so necessary to the glorious triumph of Christ in Brazil.

When the Republic was proclaimed on November 15, 1889, it was followed soon after, on January 7, 1890, by a decree of separation of Church and State, but this fact did not make any easier the work of missionaries and native evangelists, simply because the new Constitution guaranteed full liberty of religious belief. If in the days of the Empire Rev. Conceicao was stoned more than once; if Rev. Da Gama was beaten and dragged by the beard through the streets of the city of Jahu and left half dead; if missionaries of renown like the dearly beloved Chamberlain, the Vearned Boyle, the tireless Lane, the pious Dabney, the eloquent preachers Trajano, Miguel Torres, Antonio Pedro and others; if these, I say, were persecuted, and only escaped death many times by a miraculous intervention of Providence, not less have we been persecuted under the Republic. Seventy-eight recorded persecutions, even to the burning and destruction of our church edifices, and the assassination of some of our brethren, are indications of the fury of our enraged enemies! Last year when en route for the State of Espirito Santo, in order to preach the Gospel there by appointment, a crowd of Roman Catholics, under control of one of the police authorities, who should have protected our believers, burned down and utterly destroyed the church where I was to preach, at Sao Jose do Calçado. In the midst of this barbarous act, the crowd of criminals, for such they were, gaily posed to be photographed, and this picture was published in the daily and illustrated press of Rio. I sent a copy of this photograph to the President of the State; I went personally to the Federal Minister of Justice to lodge complaint against the perpetrators. And yet, the criminal incendiaries have never been discovered; be not surprised, how-

ever; would you know why? The Governor of that State is a Count of the Papal Court, and is brother of the Roman Catholic Bishop in whose diocese that monstrous crime was committed in full daylight and in the presence of the local authorities.

Romanists destroyed that church in Calcado and many others in Brazil, but in that very evangelistic trip to which I referred, when they burned the church edifice, I received into the communion of the church twenty persons; and in that very village, close to the very spot where the church stood, my colleague, Rev. Samuel Barbosa, received fifty persons, while through his whole field he received in 1908 three hundred and fifteen persons; the Presbytery of Rio, to which that church belongs, received 1,072 persons, and the Presbyterian Church, as a whole, during that year received 2,000 persons, adults and children. Oh! praise God, as our cause progresses, papal reaction increases, and the more violent this becomes, so much more certain and rapid will be the conquest of Brazil for Christ! Jesus said,

and His word can not fail: "I have overcome the world." The Gospel triumphs, glory to God! But how can the 200 workers in the various denominational missions master the great opportunities for evangelizing the twenty millions of inhabitants scattered over the almost nine millions of square milometers? Ah, the harvest is indeed great, and the laborers are few!

The purpose of my visit to the United States, besides bringing the witness of our gratitude and our Christian greetings, is to repeat before your magnanimous and fervent hearts the piercing cry of the men from Macedonia. Dear brethren in North America, the cause of Christ triumphs gloriously in Brazil, but we need men—men consecrated to the cause, men full of faith, valiant as the three hundred of Gideon! Give us these men, and in less than ten years Brazil will be conquered for Christ! Hear the urgent appeal of the Presbyterian Church in Brazil! I leave it on your hearts, and God grant that its response be prompt on your part, under the holy impulse of the Holy Ghost.

ON THE BRAZIL COFFEE FARMS

MISS KATE HALL HARDIE,

Descalvado

A PART of our field consists in some coffee farms where the owners are enough interested in the Gospel to wish to have it preached to the laborers on their places. They send horses or a vehicle for the minister and entertain him in their homes and arrange seats in the "front" room or dining-room for the services, all of which is very kind of them and a great help to the minister, who usually has to arrange all these details himself in the towns where he goes to preach. Last Sunday Mr. Hardie preached at one of these plantations, and the whole family went with him, upon the urgent invitation of the believers out there. We left Descalvado Saturday afternoon, and after traveling for an hour and a half on the little railroad which goes through

some of the coffee plantations, we got off at the last station and found the strong, two-seated vehicle, drawn by four big black mules, waiting for us. Our way led through plantation after plantation, and we were never out of sight of the rows upon rows of beautiful coffee trees, and at the end of the eight miles, after a pleasant drive, we arrived at our destination, and were warmly welcomed by our friends. Always before we had been entertained by the owners at the big house, but they are now living in town, so we stayed with the administrator's family, who are Christians and very good, simple-hearted, warm friends. It was a pleasure and a privilege to be with them. They have known the Gospel only the past few years, but they often tell us how changed their whole life

is since they have known Jesus and believed. They have suffered persecution, having been denied the right of holding services in their own home on the plantation where they lived before, and were finally discharged by the owners because they were Protestants, after having worked there ten years.

Everything in their home was clean and comfortable (a state of affairs not always

and men and women talking." And it was a noisy crowd, though some of them paid attention and we can only hope they understood and could grasp something of the message given them. The question of keeping the Sabbath, finding employment which would enable them to keep the Lord's Day, as well as some other things essential to being a good "crente," makes it very hard for those who are convinced



SECTION OF COFFEE PLANTATION. IN BRAZIL

found in non-Christian homes), and they treated us to their best, and it was indeed good. The owner of the plantation is not a member of any church, but his wife is a member of our church here, and he is a good friend and anxious to see the work go forward, and is ready to lend his house at any time for services. This time he was on the plantation, overseeing the picking and drying of the coffee, and when he heard we were coming he did not go home for the Sabbath, but stayed to welcome us and attend the services. Sunday was a bright, beautiful day. In the morning it was more of a family meeting, as a great many of the working people had gone to town or were visiting on some of the neighboring farms; but at night the room was crowded with men, women and children. Mr. Hardie said afterwards when something was said about not getting some of the words right, "Well, it is a wonder I could talk at all, with two or three dogs running around me, and children crying, others playing about freely,

of the truth to give up old habits and really become Christians. It is really very discouraging, and we read wistfully of the overwhelming growth of the work in Africa and Korea, but the Gospel is spreading in Brazil, surely if slowly. In the Minas Presbytery alone during the past year there was an increase in membership of 50 per cent., and this Presbytery is one in eight. It would take time to tell about all of our field, which is a large one, but I will say that God has blessed the work in Araras, a town on the railroad where work was begun three years ago, and twelve persons have been received and are a faithful, happy band of pilgrims, traveling on to the better land, helping each other bear the burdens, and rejoicing in the visits from their pastor, and from time to time other ministers, and the students from our seminary. It is their delight to hear and know all of the ministers and students within reach. Limeira is very different. After three years there has been no visible change. Very few at-

tend the meetings, and the hall has been closed to cut expenses, meetings now being held in the little front room of an old lady who offered it for the purpose. The

the Descalvado Church. There is an attendance of over thirty some men and women; but mostly children. We know many are praying for us and this uphills



COFFEE LABORERS,
Brazil.

work will be continued, however, and we are trusting that a blessing may yet be granted the people of that town.

Our Sunday-school here, my own *special* work, is going on nicely, and it is our hope that it may tell for the future in

labor among the stones and rocks and boulders of superstition, idolatry, and indifference in this part of the vineyard, and we are very grateful for your prayers, and feel sure they will be answered in the Lord's good time.

AGGRESSIVE WORK IN PAPAL LANDS

IN AN article in *The Presbyterian of the South*, Rev. P. H. Hensley deplores the omission of missionary activity in papal lands in the discussions of the Edinburgh Conference. Mr. Hensley successfully vindicates the work that has been done by a statement of the results. He says:

"If we would seek positive vindication for aggressive work in Romish lands, we need but glance at the statistics of missionary effort and results and see what proportion of our own activities are expended in Roman Catholic countries. Taking the last report to the General Assembly, we find that out of 285 missionaries, 66 are in Cuba, Brazil and Mexico. We have a total of 48 main stations. Of these, 22 are in the countries named. We have mission work in seven countries, and three of these are Roman Catholic. Last year there were 2,415 converts in foreign fields, 384 in Romish lands. Surely the Church is ready to announce in unmis-

takable terms that her warrant for such mission work is unanswerable, when one-fourth of her entire mission force is employed in it; when nearly one-half of the stations opened are among Romanists; when nearly one-half of the countries entered are Roman Catholic, and when one-sixth of the entire number of converts on the foreign field during last year were from lands where Rome holds sway, and this, too, when the contribution of Korea alone was five-eighths of the whole.

"While such conditions obtain, the Church cannot afford to give her sanction to anything that may detract from her mission work in these lands and put her missionaries there on the defensive in their urgent and difficult task. Rome, by her encroachments and insidious hostility, would at one fell stroke if possible, drive the pure gospel from all Latin America, and from France, Italy, Spain, Austria, and other countries of Europe. It won't take away from us the privilege of min-

istering in moral and spiritual matters to the untutored masses of immigrants that annually leave the thralldom of Rome in

other countries and land upon our shores in search of greater liberty and prosperity."

A BRAZILIAN PRESBYTERY

REV. R. D. DAFFIN

THE Presbytery of Sao Paulo is not the oldest of the native Presbyteries in Brazil; but no one can gainsay that since its organization, years ago, it has exercised a strong influence on the growing native church.

poured; and now there are three missionaries working within her limits—Rev. Gaston Boyle, Rev. James P. Smith and the writer. In her bounds are working eight ministers, serving fifteen organized churches and fields of evangelistic work.



PRESBYTERY OF SAO PAULO

A few years ago, due to circumstances, the Presbytery found itself in a weakened state, and having a large work extending over an immense area, and including the second largest city in Brazil, Sao Paulo, appealed to our mission for the loan of an evangelist or so. It not only rained; it

Last year we received sixty-seven adults by profession of faith, and baptized 159 children. There are seven church buildings and over 1,000 members in communion, these averaging about \$5.00 each in contributions to the cause. The Moderator Senhor, John Moura, is an elder.



WORKING FOR JESUS.

MARY STARCK.

Some work to do for Jesus—
Because He loves me so,
And I would give my service,
My gratitude to show :
To help the weak and weary,
To cheer the sick and sad,
Bring comfort to the dreary,
And make some dark life glad.

Some work to do for Jesus—
For those in sin so low ;
Some work to do for Jesus,
Because He loves them so :
Down from His throne in glory,
He came to set them free,
And we can tell the story
That brings them liberty.

Some work to do for Jesus—
Because I love Him so,
For His great love in my heart
Has lit an answering glow;
Since He has loved me dearly,
To me is always true,
I would love Him sincerely,
And His will always do.

MISSIONS IN LATIN AMERICA

MR. ROBERT E. SPEER, following his visit to Brazil, and other countries of South America, has on several occasions spoken with great forcefulness of statement and appeal in behalf of missions in Latin America. The moral conditions of Brazil are such as to demand the propagation of evangelical religion. In support of the appeals from missionaries for reinforcements and equipment, appeals that are based on knowledge of the religious conditions, we quote from an article in *The Missionary Review* on "The Case for Missions in Latin America," in which Mr. Speer says:

"The only hope for South America is evangelical Christianity, because it alone can meet the needs of Latin American natives. Many leading men in South America realize this. Evangelical Christianity is required to meet the intellectual, moral and social needs of South America, as well as its religious necessities. The Roman Church in South America has not met the moral, intellectual, social or religious necessities. It has produced them. It has resulted in stagnant population, some of which have diminished in numbers. It has inspired no moral reform. It has created no solid basis of commercial and political character. It has done nothing

permanently to uplift the Indian. Little of its great wealth has been employed either in education or works of charity."

The Anglican Bishop of the Falkland Islands resides in Buenos Ayres and is fully competent, both as able exponent of missions and by personal observation, to judge of the needs of Brazil. He says:

"The needs of South America, how great and pathetic they are! The world's empty continent, the hope of the future—the home to be of millions of Europeans who are already beginning to flow there in a steady stream—it is without true religion, and does not realize its danger. The form of the faith prevalent is the weakest and most corrupt known, and it is impossible to believe that the rising young nationalities of the continent can long be content with it. Indeed they are not content with it now. . . . South America needs true religion if its future history is not to be disappointment and its development a failure. South America needs true religion; namely, reformed, scriptural, apostolic religion. Our own people need it, that they may be saved from only too possible degradation. The Spanish and Portuguese speaking people need it, that they may develop into the strong, free nation they desire to be. The aboriginal races of Indians need it, that they may be saved from extinction, and find place too in the Kingdom of God."

FAMINE RELIEF IN CHINA

DR. L. S. MORGAN

Haichow, China

[This interesting account of famine relief work in which our missionaries took leading part, relates principally to the experiences of 1907. It is clearly related to the work of the 1910 famine, as the conditions were, in many ways, similar to previous relief work.—EDITOR.]

PICTURE to yourself a perfectly flat country where you can walk for days without seeing more rise and fall of the land than is occasioned by the banks of a canal or dykes thrown up along the old bed of the Yellow River. Picture to yourself the Grand Canal, fed

by large lakes in Shantung, running from north to south through this whole area, and numberless smaller canals and small rivers cutting through the country in every direction. Nowhere does the land elevation rise to more than ten or twenty feet above sea level.

The houses are of mud in this land of mud and water and, as you might readily infer, the people exist in a very primitive style and live, literally, from hand to mouth even in the most prosperous of times.

If was in early June when the rains be-

gan. Wheat and barley, the early crops, were less than half harvested, and in the terrible downpour of rain that continued for many days, most of this grain was destroyed. There was no opportunity to plant any of the later crops. For sixty days during the floods of 1906 and for many days during the great floods of 1910 the sun was not seen. Day and night the downpour continued. The land was one vast lake. Just when the rains were at their worst, some small official in charge of the locks controlling the flow of water from the large Shantung lakes into the Grand Canal, became frightened at the rise of water in the lakes and opened wide the gates to the locks! The terrible results can best be imagined! A great wave of water rushed down the Grand Canal and into all its tributaries, breaking the banks, deluging anew the whole water cursed land.

In November the water was still standing over all the land, and it was not until January that a journey could be undertaken without the aid of a boat.

All through the fall and winter the missionaries called attention to the impending famine by every means at their command.

In mid winter when it was known that large amounts of money and food stuffs would be sent, the Chinese officials were approached for permission to give out relief. This permission was refused, one high official giving as a reason for withholding this permission, that there were already too many people in the land, and that the famine would kill many of them so that the rest would be better off. An appeal was made to Tuan Fang, Viceroy at Nanking. This progressive man gave orders that the giving out of relief should not be hindered, and that Chinese and foreigners should work in harmony to relieve suffering.

Suffering began! Many families placed all they possessed on a wheelbarrow and started to the south to beg a living. Most of these were turned back home again at the Yangtze River for fear they might overrun the southern country.

On the bank of the Canal, one day, I noticed a crowd of people. A man told me that some one was dying. It was even so. A father, mother and four little children had started for the south and had been turned back home. The husband, weak from pushing the wheelbarrow and from starvation, was dead. The mother was thin and weak, and those little children were crying, partly from sorrow but chiefly from hunger. On another road I saw the body of one who had dropped dead there from starvation. In another place a man had been murdered for forty-eight cents which he had with him. I saw an old woman and her little grandson, both thin and weak from hunger, clad only in the thinnest rags, standing in the snow begging, in thin, quavering voices for a little food. Near these two was a young woman, with not enough clothes to decently cover her body, weak and thin, and in her arms she clasped her baby, which was too weak to even whimper for its mother's breast—moreover those breasts were long since dry.

I met a man staggering towards his mud hut with a bundle of willow bark in his hands. "What are you going to do with that?" I called. To hear the answer I had to go very near. "I will grind it along with some straw, that I may make some porridge to eat." I saw the sick, starving mothers staggering about the streets carrying one or two or more starving babies. Reeds were stuck in these children's caps, signifying that they were for sale.

I saw 600,000 people gather and settle in mat huts near the city where we lived. The officials fed them for a few days, but fear overcame these officials, and with promises and threats the mob of 600,000 ragged, starving, sick, shivering people were induced to go back to their homes. Official relief practically ended there.

Relief came from the foreigners in two forms—money and food stuffs. Among the latter were wheat, flour, Irish and sweet potatoes, broom corn seed, pork and beef in barrels, cheeses and plum puddings in cans!

Preparation for distribution was begun. Every mission station was the central point from which from ten to thirty distributing points were maintained. Over each distributing point a foreigner was placed. This man, with his assistants, went through all the territory which had been assigned to him and carefully examined the homes and surroundings of every applicant for relief, to be sure that such applicant was among the most needy, for to the most needy only, was relief given. To those families having any food, or a cow or a few chickens or even a dog still remaining to them, no relief tickets were given.

Many were the tricks played by those in better circumstances to obtain a relief ticket from the inspecting foreigner. One family hid their cow in the bedroom behind the big bed, so that it might not be seen. In another place the chickens had all been hidden in the flour bin. Unfortunately the rooster crowed at the wrong time, and the ruse was discovered. The tickets which were issued to those in the direst need were good for a certain amount of food stuff on a certain day at the distributing point, and they were good, in point of time, till the new crops were harvested. The amount of food stuff given varied according to the number of people in the family. This latter fact was the ground for many a trick played on the inspector. A home would be approached for inspection. "All right; no food here. How many in the family?" "Six." would come the prompt answer. The inspector is suspicious, and turning suddenly to one of the children claimed by the head of this home, he asks in a loud tone of voice, "Where do *you* live?" Taken off his guard, the little fellow pipes, "Over there." No relief ticket was given out at any place where a trick has been attempted.

In the giving out of money, methods varied. Sometimes it was given out to those holding inspectors' tickets, but only in case they lived near a place where a supply of food could be gotten. Money was largely used to establish refugee hos-

pitals to care for the sick and dying sufferers picked up on the streets of the city or on the roads near the city. Mr. W. T. Ellis, whom you all know as a very truthful writer on "those missionaries," was walking along a road just traversed by that mob of 600,000 refugees that I spoke of. He picked up a boy from the ditch by the road. This boy was intelligent, twenty-one years old, but he was deformed. Both his arms and his legs were drawn tightly up in front of his body, and he was *entirely helpless* in every way. Mr. Ellis picked the boy up, put him on a wheelbarrow and had him taken to one of our refugee hospitals, where he was cared for and had a special attendant. The support of this boy till his death, three months later, was borne by Mr. Ellis. Before he died he had been taught some characters and had been drilled in the Gospel story.

Among the greatest difficulties we encountered in the work was the old women. Utterly without principal and without conscience, the tricks played by these old people were without number. I have particular reason to remember two or three such friends of my own. At one of the hospitals where I was in charge, there were about five hundred of the sickest, lamest, hungriest creatures to be found anywhere. Many of these patients were too sick to eat, and many died before we could get enough food into them to give them power even to digest food. There were many old women in this place. Each person or family was housed in a mat hut. At every meal the patients were all made to sit down in order in their huts and their food would be carried to them. Often we would find the same person (old women especially) apparently occupying a whole row of huts. After getting a bowl of food in her own hut she would set this bowl in a hidden corner and seizing another bowl would run around to some hut where food had not yet been distributed, and calmly seat herself there with hungry look and empty bowl extended. One day we were distributing some barrels of pork among the patients

who could eat such food. Suddenly a number of old women made a rush on an unguarded barrel of pork and endeavored to seize, each of them, a large portion of meat. Now the rule in China is that an old woman can do as she pleases and no one may touch her or say her nay. But these ladies found that a foreigner was singularly set in his way, for they were gently, but firmly and without ceremony, conducted back to their huts and were deprived of any meat for that day. One old lady, however, pursued the policy of non-resistance, and though the attendants had to pick her up and carry her half across the yard, she hung on to a large piece of fat, greasy pork, and crammed it down her throat as she was carried away. How she did it may be a question, but she ate that piece of pork before it could be taken away from her, and when I saw her a little later she sat with greasy hands, face and clothes, but supremely happy, with indisputable possession of her work.

The giving out of money was attended with a certain amount of risk. We found, one night, that we were short of money for the next day's hospital rations. So a Swedish friend by the name of Tonnér, who had come to assist in the famine relief, offered to go with me to the bank in the city and get the necessary funds. We took a large box in which to load the money, and a wheelbarrow with a man to push it. Also our cook went with us. Arrived at the bank we got the money. The amount was but \$45, but it was in copper and the load weighed over three hundred pounds. Out of the city gate we came and up the street till we nearly reached the Canal crossing. The load was too heavy and the wheelbarrow tipped over. The box fell with a crash to the ground and was broken. Some of the copper pieces leaked out. However, we loaded it on to the wheelbarrow again and started on, but it again fell and was broken too badly to repair. So Mr. Tonnér went home, a distance of a quarter of a mile, for another barrow and other boxes. I stood guard over the broken box. There were great crowds of silent, hun-

gry refugees all about. It was a city street, and numbers of idlers and hoodlums were standing around. A policeman or two were also to be seen. Tonnér came back with the needed barrow and boxes. The work of transferring the copper to the new boxes was begun. Suddenly a man darted in from the crowd, and seizing a package of coppers, ran away with it. While the cook and a barrowman chased him and every attention was drawn from the boxes, two men ran in from the other side and seized the half filled box of copper and started away with it. At the same time a mob of refugees rushed in on me from behind, and began to grab copper without stint. As I seized two boards from the broken box top, I had a glimpse of Tonnér holding on to the box that was being carried away, and a large, powerful man was about to strike him on the head with a heavy club. Now Tonnér is a little man, and I thought, as I began to wield my own weapons, that he would be hurt. But he has a large amount of grit. When I had cleared the crowd of weak, hungry wretches away from my own field of battle, I thought I would go over and save Tonnér. But, behold! Tonnér was standing with a foot on each side of the money box. In his left hand he grasped two big ruffians by their two cues, and with his strong right hand he wielded, with evident satisfaction on his part and marked effect (as evidenced by lusty howls from both the robbers), the very club which had, a moment before, been about to descend on his own head. The two robbers were turned over to the police (who were finally discovered in a safe place) and the copper was loaded into the new boxes, and we went on home. We had lost about fifteen dollars worth of copper, but as the refugees had gotten it and not the robbers, we did not so greatly object. That method of distribution, however, did not suit us.

Most of the food and money given out was in the form of pay for actual labor performed in building roads or dykes or digging drainage canals. At every distributing station thousands of men,

women and children were employed in this way. Having performed a required amount of work, the inspector's ticket was approved, and they could get the amount of food or money that they were entitled to. In this way 190 miles of canals were dug, fifty miles of roads were built, and ten miles of dykes. Many will remember Dr. H. C. DuBose, missionary for many years in China, and who died last year at his post of service. Dr. DuBose had come up from his regular work to assist in relief distribution. He took charge of a distributing station and went into the work with great enthusiasm. He employed several thousand people and set them to digging a drainage canal. I well remember a report which he sent in to headquarters. He said: "We have been at work on our canal for a week now and this portion is almost finished. It is a fine canal, eight feet deep, ten feet wide, and the people have worked hard to get it finished. The only trouble with it is that it runs slightly up hill and ends in a bank of earth." Later on these defects were remedied and the canal is still there, testifying to the great relief work done by Dr. DuBose.

Dr. Lewis, of Pao Ting Fu, American Board Mission, was also with us to assist as best he could. He went out to take charge of a very extensive relief work. An old canal was being redug. Ten thousand men, women and children were employed. When Sunday came, Dr. Lewis thought that it would be a fine thing to have a service with his workers. So everybody was informed and the whole ten thousand of them came. They gathered in front of headquarters, where a stand had been erected. Dr. Lewis rose to speak. Everyone was very quiet. A few words to the effect that they should look to God as the source of the relief being given were said. A suggestion was made that they all, then and there, should kneel down and thank God for His assistance. Everyone knelt. Dr. Lewis led in prayer. After a while he finished and arose. But the ten thousand still knelt. Several times they were told that the prayer was

over, but they still knelt. It was a problem: How should this great crowd be induced to get up so the service could be finished? The leader waited. Still no one arose. Finally a happy thought came. The tracts should be distributed now. Maybe the people would get up to receive the tracts. So the tracts were gotten out and certain assistants were called to make the distribution. Then things happened! The crowd caught sight of the paper sheets and mistook them for new food tickets being given out. **EVERYBODY AROSE.** Everybody wanted to interview Dr. Lewis at the same time. Dr. Lewis suddenly became self conscious. He saw, instead of a great multitude of quiet, kneeling people, a rushing, struggling, howling mob, each person intent on getting one of those tracts under the impression that they were food tickets. With a strength born of desperation, Dr. Lewis flung those tracts far out over the heads of the mob, and rapidly and with great earnestness hunted a safe place. No more mass meetings were held there at that time.

There was expended at the single mission station of Tsing Kiang-pu about \$100,000. This includes both food stuffs and money. The number of people assisted directly or indirectly numbered about 1,000,000. The number of lives actually saved is, of course, not to be estimated. In the refugee hospitals hundreds were taken care of and many literally pulled from the jaws of death.

Now, you will ask, "What has been the effect on the people of all this effort to save them from starvation? May I ask you to listen to another story? Ten years ago Mr. J. R. Graham and Mr. A. D. Rice, both of Tsing Kiang-pu, at that time, were out on an itinerating trip. They were a hundred miles from home; had been walking all day in the hot sun, and had had no opportunity to obtain more to eat than a lunch of boiled eggs and a little salt. Night was coming on. The barrowmen were also very tired. It was but a short distance to Long Hsu, a market town where they would be able

to obtain a good meal and a place to sleep. But before they reached the town word went before that the foreign devils were coming. A crowd stood at the gate of the town waiting for them. As they entered the gate the crowd followed them. They stopped at several inns, but the doors were shut against them. Presently the crowd turned into a mob, and this mob began to push and hustle the foreigners. Clouds of dirt and mud began to be thrown from every side. The tired walk was quickened into a faster pace. On through the town they were hurried and out into the open country beyond. For a while they were compelled to hurry onward, and when they were finally left in peace, they were still without food and shelter. The latter was obtained at a wayside temple, and the former was not to be found.

Six years ago I accompanied Rev. A. D. Rice, now my colleague at Haichow, on a trip through the very country that was afterwards so terribly afflicted by famine. One morning we came to a market town called Hsin Ba. Every year a great horse and cattle fair is held at this place, and it so happened that, on the day that Mr. Rice and I came to Hsin Ba, the big fair was in progress. Thousands of people were there, and they came as much for a holiday as to attend the business part of the fair. Now these people had never seen a foreigner, and as soon as we knew that the fair was in progress we planned to make a wide detour so as to keep away from trouble. We started on our detour, but we had not reckoned on the fact that the recent rains had made the fields deep with mud, and we found that even the main road ran right through a large pond near the fair grounds. There was nothing to do but to take this main road, so on we hurried as quietly as possible. But we had hardly gotten fairly started across the pond when the crowd discovered us. A yell went up (I can hear it yet) and immediately the whole multitude started toward us, some on the north side of the pond, some on the south side and some followed us down the road across the middle of the water. As soon as we got across

to the other side, they surrounded us and indulged in a good deal of pushing and jostling. Nevertheless, ever on the lookout for photographs, I went to the edge of the pond and got a picture of it and of that portion of the crowd on the other side. Seeing Mr. Rice a good distance up the road, I followed him, dodging here and there among the people as I went, finally emerging out of the mud of the marsh on to a dry but narrow path. As I walked I heard for the first and last time in my life the cry, "Kill the foreign devils! Kill the foreign devils!" Once on the dry, narrow road, I thought there would be no further trouble, but I had gone but a few steps when I saw a man on a horse come galloping toward me with the evident intention of riding me down. But knowing horses well, I stood my ground with the result that the horse jumped into the muddy field by the side of the path, and the people following burst into a hearty laugh at the horse-man's discomfiture. We had no further trouble.

Now I have gone into a good deal of detail, and seem perhaps to have recounted more of *my own* adventures than necessary, but I have done so purposely, with the desire to emphasize the condition in that country now as compared with what it was during the times of which I have been speaking. Where all was before hostility, and it was hardly safe to travel through the country, one may now go with entire safety and find himself welcome in every place. Where before there were no inquirers and no Christians, there are now a good number of both. Perhaps a few statistics may illustrate the point. Before the great famine of 1906, we were treating about 12,000 out-patients a year at Tsing-Kiang-pu, and 150 to 160 in-patients during the year. Besides this, at Whaianfu, ten miles from Tsing Kiang-pu, we were treating about 5,000 per year. Now *listen!* Since the great famine of 1906 the number of out-patients at the dispensary at Tsing Kiang-pu alone is well on toward 25,000 per year. The hospital patients have in-

creased accordingly. Besides this, at Whaianfu there has been an increase of over one hundred per cent. At Suchien and Hsuechowfu the increase has been similar. We have established a dispensary recently at Haichow at which the attendance promises to rival that of the other and older medical works.

The point that I wish to leave with you is this: The country that *was* closed has been opened wide, wide by the efforts

made to relieve suffering from famine, and it is for us now to seize the great opportunity. The time is *now!* The people are waiting with wide open arms. They welcome us; they feast us; they cannot do enough for their American friends, as they call us. I could spend my days from year's end to year's end among the people, and then not get to visit all the places to which I have been invited.

A PROMINENT CHINESE OFFICIAL AND THE MISSIONARIES

IN THE *North China Herald*, of recent date, there appeared a translation of a remarkable manifesto issued by His Excellency Feng Ju K'uei, Governor of Kiangsi Province. The manifesto was issued in response to the recommendation from the Provincial Council that friction between native Christians, Protestant and Catholic, and the people be avoided. Governor Feng was a friend of the missionaries during the Boxer troubles. The manifesto, which shows a favorable disposition to missionaries, is as follows:

H. E. Feng Ju K'uei, Provincial Governor of Kiangsi, on Harmonious Relations between the Populace and Mission Church Members.

"With regard to the recommendations sent up by the Kiangsi Provincial Assembly on the avoidance of friction between mission churches and the populace, I, Feng, Governor of this Province, would revise them in accord with the following considerations:

"Men of the West have come to China propagating a religion whose teaching is love to others as ourselves, and exhortation to virtue in general. The older form of this religion came early to China under the name of the Heaven Lord Religion (Catholicism), in various points differing from the newer form, known as the Jesus Religion (Protestant Christianity), and the churches established by such have been distinct and separate.

"From the time that the ports of China were opened to Western commerce, the representatives of these two religions have come over in very great numbers; but this has been an inevitable fact in accord with modern world

movements, and when disturbances have occurred between the populace and the mission churches it has been because the local officials have adopted mistaken measures, or else because the higher officials have failed to study things ancient in the light of modern conditions. Our Imperial Government has adopted a policy of strict impartiality toward all religions; and with regard to those of the West it has employed certain missionary scholars and adopted certain items of their scholarship for the good of the Empire.

"From the beginning of these missions the newly arrived fathers and pastors have not understood the precise conditions and feelings of the people; and even after longer residence it has been unusual for them to mix socially with officials and gentry. In consequence of this aloofness, suspicions have arisen, and from these suspicions friction and disturbances of a sort never contemplated by the Western missionaries themselves. But of recent years mutual understandings have been secured, disturbances have ceased in consequence, and around such places as Shanghai and Ningpo both scholars and merchants have mingled with missionaries and co-operation with their work in a condition of delightful harmony.

"Further, I am assured that the missionaries or the nationalities are able to control their converts and preserve their own good name, with broadest justice and utmost impartiality, to the satisfaction of the populace and without any collision with treaty regulations. But when the local officials tie themselves to old usages, and the gentry imprison their minds in old notions, then trouble arises on all hands; for which the (Christian) religion is in no wise to blame.

"It behooves all officials and others, therefore, to consider the case in accord with law and order so as to consummate harmonious relations; and be able to exhort their country-

men everywhere to avoid the beginnings of jealousy and suspicion, or the adoption of an attitude of distance and severance. For mission work is recognized by statute, and the personal freedom of converts is legally assured to them, so as to avoid all animus and to pre-

serve the peace; and this is the more fitting in view of the constitutional movements now in progress.

"Copies of this are to be multiplied and published officially."

WORSE THAN THE HEATHEN

THE prophetic writers often speak of the idolatrous practices of the people with the greatest scorn. They point out how much Jehovah had done for His people; how He had saved them from slavery in Egypt; how He had brought them to the promised land; how He had destroyed the nations before them in that land; how He had promised them great blessing if they only remained faithful to Him. But they forsook God who loved and cared for them, and turned to worship sticks and stones, senseless things that they had made with their own hands. The folly of it! Folly was it for the heathen nations around them that knew not the Lord, but shame as well as folly was it for God's chosen people. For my people have committed two evils, is the word of the Lord through Jerusalem. They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water. This was the senseless sin of Manasseh. It is well, occasionally, to compare ourselves with the heathen and see whether we, with all our light, are doing in any of our practices worse than they with all their darkness.

An American woman who had been a missionary in China for several years, was once talking in a railway station with an educated Chinaman who had come to this country to study our ways. Seeing a look of pain cross his face, she asked what was the matter.

"Oh, did you not hear that man swear?" he asked.

"I had not noticed the oath," she said, but I blushed with shame for the American as the Chinaman exclaimed:

"In all my life, in my China, I never heard a heathen man swear about his gods. He is worse than the heathen."

At the last Student Volunteer Convention the chairman, Dr. John R. Mott, said quickly, in a few opening words, that the object of the Convention was the making of Jesus Christ known to the world. Then he introduced Mr. George Sherwood Eddy, of India, who, he said, would speak on the theme, "Is Our Christianity Worth Propagating?" Not "Is Christianity Worth Propagating?" but our Christianity. Christianity is not on trial, nor is it under discussion. Our Christianity is the kind of Christianity that we have in our North American colleges to-day. Has that any message to a lost world? Have I a salvation that is worth passing on? Have I a power, power over sin in my life? And from those opening questions the speaker went on to search out, and probe, and cut deep down into the lives of his listeners. He confronted them with a series of personal questions that were hard to measure up to, yet, without the meeting of which no one has any right to presume to offer help to those who need Christ. The enthusiastic delegates had forgotten a little of their eagerness to be told how the heathen world needed them, and were thinking seriously, soberly of themselves, as Mr. Eddy concluded the heart-searching address.—*Selected.*



DEATH OF A CHINESE CHRISTIAN WOMAN

REV. J. W. DAVIS

Soochow, China

IN A LOWLY home in Soochow, China, a Christian woman lay waiting for death. The mother of the Wesley's said, "When I am released, sing a hymn of praise to God." Some such feeling as this filled the heart of Mrs. Tsong, whose dutiful son, a teacher in one of our day schools, watched over her with tender care. A joint request from mother and son, both believers in Christ, called me to come and pray with the sufferer. Her disease, though painful, left her mind clear, and, even in moments of agony, her soul was calm, kept so by the peace of God. I went at once, and after a few words appropriate to her state, her son, Miss Addie Sloan and I knelt by her bedside. She was an intelligent, refined, gentlewoman, patient in her suffering, more than willing to die. She felt sure that to her death was the door of life. As the prayer proceeded she signified her assent by repeated signs scarcely audible, yet clearly showing that her soul joined in the thanksgiving and intercession that was uttered. The prayer took for granted that she was dying, done with earth's joys and trials, and ready to depart and be with Christ: she knew that

in herself she was sinful and helpless, and must trust in nothing but Christ's atoning merit. The vicarious suffering of her crucified Lord and his perfect work in dying in her stead were the essential principles underlying the whole prayer. Its pleadings were based upon his promises to prepare a place for her that she might go and be with Him. Perfect submission to His will was emphasized, and simple trust in His power and love. We were face to face with the awful fact of death, yet, firmly trusting in Christ, feared not. There was nothing forced or extravagant in the whole scene, but as the assurance of immediate entrance into heavenly joy and the hope of her resurrection and future glory in body and soul filled our souls, we realized that, in China, as well as in America,

"Jesus can make a dying bed
Feel soft as downy pillows are."

A few days afterwards her chastened spirit, purified by suffering, gently left her poor pain-racked body and found rest with God.

REPORT OF THE TREASURER OF EXECUTIVE COMMITTEE OF FOREIGN MISSIONS

THE following financial report was submitted by the Treasurer at the meeting of the Executive Committee of Foreign Missions, October 3rd, and is published in accordance with the direction of the Committee.

"Your Treasurer would report that the total receipts for September, 1911, were \$23,916 against \$19,919 for corresponding month of last year, being a gain of \$3,997. The total receipts for the year to date as compared with 1910 show a loss of \$14,597. The receipts for Septem-

ber were designated for the following objects:

SPECIAL.

African Relief Fund.....	\$ 399.97
Outgoing Missionaries, ...	1,669.77
Miscellaneous Specials.....	496.91

Total Specials\$ 2,566.65

REGULAR.

Debt Fund,	\$ 7,801.00
Other Receipts,	13,548.35

Total Regular, 21,349.35

Total Receipts\$23,916.00

On October 1, our Liabilities were as follows:

Due Missions on First Quarter....	\$ 277.00
Due Missions on Second Quarter..	57,585.00
Due Missions on Third Quarter....	84,307.00
Bills Payable.....	61,148.00
Overdraft Regular Account.....	3,601 00

Total Liabilities.....\$206,918.00

"The balance in bank on September 30th, to the credit of the 'Special Fund,' which is kept separate from the 'General Fund,' was \$4,365.97.

"While on account of the small receipts during the summer months, our indebtedness is always greater at this season of the year than any other, still, unless we receive in the next few months not less than \$100,000 in addition to our ordinary receipts, our indebtedness reported to the General Assembly will not be very materially reduced.

"In assuming the office of Treasurer in May, I found that, on account of our inability to remit promptly, the mission treasurers were compelled to make drafts on us, and consequently had acquired the 'draft habit' to such an extent that it was impossible for us to know exactly how we stood with the various missions, or to maintain a balance in bank to meet these drafts which came to us without notice. In addition to this, it was impossible to divide our receipts equitably amongst the different missions, because some mission treasurers drew more frequently than others and for larger amounts. Realizing the seriousness of our financial condition, I requested the mission treasurers to make no drafts except as authorized by us. If the drafts had continued to come in as they did during the months of May, June and July, it would have required a line of

credit at the bank of not less than \$150,000 to meet them. The instructions to make no drafts naturally caused some complaint on the part of the mission treasurers, and resulted in no little inconvenience to those on the field, but drastic and prompt action was necessary in order to maintain our credit. Since that time I have been able to arrange with the treasurers of all the larger missions for them to make drafts at sixty days sight upon us for stated amounts at intervals of ten days. These authorized drafts will amount each month to about what we can expect from our ordinary receipts. Any additional receipts will be divided equitably, and immediately remitted to the missions. In some instances we have found that the missionaries could not only use sixty day drafts with their bank without inconvenience, but at a less rate of interest than the lowest rate we pay our bank.

"While the above arrangement provides for the actual necessities of those on the field, it will not pay the full amount of the appropriations as they fall due, and does not provide for the large past due indebtedness to the missions. I again wish to emphasize the fact, and urgently impress upon the Committee, that in my opinion we must receive between now and January 1st, not less than \$100,000 over and above our ordinary receipts in order that the work on the field may not be seriously impaired and perhaps some of it abandoned. Many of our self-sacrificing missionaries are actually suffering great privations themselves in order that they may provide for the native workers who look to them for support.

"W. H. RAYMOND, *Treasurer.*

"Nashville, Tenn."



MEDICAL MISSIONS

MABEL E. GRUBB

WE ARE glad to say that America has been the country to do more than any other in this cause of medical missions. The first medical missionary to leave the United States was Dr. John Scudder, who, with his wife, in 1819 sailed from New York to India, where he labored until his death. In 1849 there were only forty medical missionaries in the world, and twenty-six of these were from America. Not until thirty years later, in 1879, was the importance of this work realized sufficiently to lead to definite action, at which time Mr. E. F. Baldwin opened in Philadelphia the first organized medical mission in America. Two years later the International Medical Mission Society was formed in New York City.

Medical work in foreign lands has been rightly called "a helpful hand-maiden to the Gospel." It is Christianity practically applied, and it appears to the heathen in a way that nothing else can. We speak of the "key to the situation"—the key by which we can alone find entrance to many of these lands and people is medical skill. We are now beginning to realize that the consecrated medical missionary and the well-equipped hospital are the most important elements of success on the foreign field. It has even been questioned whether any missionary should be sent out without some knowledge of the healing art. The Christian physician is honored and welcomed always and anywhere in foreign lands, and this confidence and trust in him is an excellent preparation for the introduction of the Gospel story. Let us go with one of our missionaries to the dispensary if we would be impressed with the importance of this work. Behold the sight in the chapel, which all the patients pass through in order to enter the dispensary. Here is a pastor or native helper preaching to these people the gospel, telling them the story of Jesus

their Saviour. Here are men and women of all casts and creeds listening attentively to the reading of God's word, while waiting for their turn to be treated. Here are people from cities and towns many miles distant—they have heard of the foreign doctor's power to heal the sick and to give sight to the blind. This medical missionary work is so far-reaching in its results that as many as one thousand two hundred towns and villages have been represented in a single year among the patients of one hospital, who return to their homes and carry with them some of the truths received.

A glimpse of the need of this work may be obtained if we can imagine our hospitals, our almshouses, our insane asylums, our schools for the blind and deaf and dumb, and, indeed, all of our charitable institutions turned out upon us without doctors, without nurses, without any knowledge of modern surgery or modern medicine, remembering at the same time that these people in heathen lands suffer more from disease and accident than we do because of their ignorance of medicine and of sanitary laws. Doctors—they have none worthy of the name. Quacks—they have thousands. Many are the instances that could be cited if we had the time to show how the people of the heathen world are in bondage to luck, superstition and charms. Only a few hundred Christian physicians has America sent forth to the billion of suffering people across the seas, and to-day there is only one medical missionary to every two millions of heathen people, and this is in spite of all the many benefits of medical work.

"Our Father in Heaven only had one Son and He gave Him to be a medical missionary," said Livingstone, and we know the Lord Jesus sounded the keynote of His mission to men when upon His return to Nazareth He read in the syna-

gogue: "The Spirit of the Lord is upon me because He hath annointed me to preach the Gospel to the poor, He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord." With one

of our medical workers, we would say, "Our conclusion is inevitable, that the work of medical missions is the development of Gospel principles and methods and is a divinely constituted agency for evangelizing the world."—*Missionary Tidings*.

THE PLANS OF THE KWANGJU HOSPITAL

REV. R. M. WILSON

THIS brief description of plans for Ella Lavine Graham Hospital, Kwangju, is given with the view that it may be of some help to those planning mission hospitals in Korea and possibly elsewhere, and also that we have suggestions from others.

The plan was drawn after three years study of conditions here and after visiting most of the doctors and medical plants of Korea, and then it was put into good building style by an architect, Mr. Arthur Thompson, who is the best authority I know on the construction of mission buildings and architectural work in Korea. It is, simple, compact, no waste space, and as the walls all run through to the top floor, it makes a very strong building, and practically fire proof except for the floors and woodwork of the roof. There is no need of a fire escape as the stairway and landings are of re-enforced concrete and the basement floor the same.

We have two floors and full basement and storage room in the attic. In the basement we have furnace room, coal room, men's reception, women's reception, kitchen and three native hot floor wards; also laundry and a sort of outside waiting room, the end of hall cut off. The reception rooms are fitted with two dozen lockers for patients' clothes, and shower baths, the carrying away the surplus odors and crusts, which usually adhere to the sides of a bath tub. The bath rooms on the two main floors are fitted with porcelain bath tubs, for further use of the patients.

As the appropriation from the Mission

for the running of the hospitals is usually scant, and the Koreans as well as the receipts are very poor, it is necessary to economize in every way so we have tried to utilize all the heat of our expensive fuel, and as much as possible from the sun. This is done by placing practically all the wards on the south side of the building; then the heat of the laundry boiler is utilized by the native floor of the women's ward, that of the kitchen to heat the floor of the men's ward, and the flue from the furnace will be of iron and run up through two rooms before entering the brick chimney. The remaining portion of the building is to be heated by hot water with the Andrews' system, which has been tried in Korea and proven quite satisfactory. These people are also putting in water works for the building, with tank in basement and compressed air power, which system is no longer in the experimental stage.

On the first floor we have the Bible or reception room to the right of the front hall, and to the left two offices for the doctor, a general and a private one, and adjoining the private office a small laboratory which is the end of the hall cut off. Then we have a ward and lavatory for each the men and women, and a bath and operating room, with sterilizing room. The absence of skylight is quite a loss to the operating room, but feel that this sacrifice is far outweighed by having the operating room convenient of the first floor, where most of the work will be done. With the three windows reaching to the

ceiling on the northern exposure, all the light needed will come in we feel. The walls will be of washable enamel. Have not as yet decided on what flooring to use for the operating room. Would like suggestions on this point, and also whether it is a mistake to have only one operating room. While there is an operating room in the dispensary, separate building, for minor operations, it may prove later to be a mistake to have only one operating room in the main building. The extra one could be added now by using the reception room and putting in high windows.

On the second, or top floor, there are two 14 x 16 feet southern wards and one 11 x 14 private ward, also nurses' quarters of two rooms, and closet, two baths, two lavatories, supply room and laboratory.

The native hot floors spoken of for the basement are simply flues under ground covered by flat stones, and over this a coat of plaster, and then over all a very heavy kind of thick oil native paper, something like linoleum. I consider these floors, one or two for hospital, most valuable for pneumonia and post-operative cases, for they are always hot and heat a patient from head to foot with a nice even temperature. Have had only one case of shock in the operative work here, and feel quite confident that the saving of his life was due to the hot floors, as well as many others. It is superior to hot water bottles for heating, in that often the bottles are not prepared, or are too cool and get cold too fast. The floor remains hot all night, and if my patient passes through the anaesthetic I have no anxiety afterwards.

The appropriation for building and equipment is seven thousand dollars, given by Mr. and Mrs. C. E. Graham. They have been so kind as to give an extra thousand for the heating and water plant. The water supply comes from a well about three hundred feet away.

The building is of gray brick and tiles, which the Koreans make right here for us. The foundation is of gray granite,

which, with the native tile and gray brick, make a pretty building.

In the study of these plans I have found two good helps: first, the book on the diseases of China, which every medical missionary should have in his library; and second, that of the International Hospital Record, which gives many good plans and suggestions for hospitals. The location of the hospital is on a beautiful little hill all to itself just across the public road from the compound. The dispensary, which is a separate building, is about two hundred feet away. The plant is situated about two hundred yards from the doctor's residence across the big road.

Just a word in conclusion along another line. This is no appeal for help, but most of the hospitals in mission fields receive too little financial support. Think of a hospital running on four hundred dollars a year, and that is the amount appropriated for many of the hospitals in Korea. If the expenses run over this they have to get it the best way possible. In Berlin they put four and a half million dollars into a hospital, and if you were there and very ill, you would say it was not too much. In Manchester they put two and a half million, or the average cost per bed about the cost of the hospital above described. Four million five hundred thousand dollars is going into the erection of new hospitals in St. Louis at present. Money well spent! A Korean woman here works all day with a hoe for five cents. Our usual charge at the dispensary is this amount; for an operation twenty-five to fifty cents, and many of them have not this amount, so it is too often a struggle of the doctor with the poor, ignorant sick, to make ends meet financially. We treat thousands of poor sufferers, many whose conditions are too horrible to describe, and without money.

Our Korean Medical Missionary Association took action last summer recommending that the parent Boards or Committees have in connection with the offices at home a sort of Medical Committee or secretary for the medical work, which committee would help to raise the neces-

sary funds, secure doctors and nurses needed, and have oversight of the hospitals and medical work on the field. Such a committee with one or two live doctors on it, would be a great help to the medical work as well as the whole mission work. Drugs and many of the hospital

supplies are very expensive, but to economize where a patient's life is in question is poor policy, and such a committee would more fully appreciate these things and could be a great help to our work in many ways.

THE PRESBYTERIAN THEOLOGICAL SEMINARY AND CHURCHES AT PYENG YANG

REV. W. B. HARRISON

Mokpo, Korea

THE Presbyterian Theological Seminary of Korea is located at Pyeng Yang, the center of the most successful work in Korea, if not in the world. It is controlled by the Presbyterian Council, which is composed of the male members of the four Presbyterian Missions in Korea: the Northern, the Southern, the Canadian, and the Australian Missions. The Northern Mission furnishes most of the plant. Each Mission furnishes its quota of the faculty and the current expenses. Destructive criticism has no place in the curriculum. The course covers five years with three months' Seminary work a year. Even with this arrangement it is very difficult for the students to take the course straight through, because most of them are middle aged men with considerable responsibility as helpers to the missionaries. This year there were 132 in the five classes; nineteen in the senior class, sixteen of whom graduated. To many of the men who come from small, struggling groups, the developed work of the city affords a most profitable object lesson.

In the city of Pyeng Yang with 60,000 population, there are ten churches, seven

Presbyterian and three Methodist. The total of the ten congregations at one Sunday service is about 6,000. The call of the church bells and the streams of people clad in spotless white pouring into the churches loudly proclaim that this is no longer a heathen city. The Central Church, the mother of forty-one congregations, abides in her strength. The baptism of 122 catechumens at one time recently indicates that the revival still goes on because there is behind it a tremendous amount of earnest prayer and thought and effort. The officers' meetings are held long and often. The Sunday-schools are graded, and receive the whole of Sunday morning's attention. Two hundred men teachers from six Sunday-schools study the Sunday-school lesson every Saturday afternoon with Pastor Kil. There is a class for women teachers equally large. When all the effort put forth for the establishment of the church at Pyeng Yang is considered, it is not surprising that the members increase faster than the houses of worship can be built for them. There is only one explanation—God honors his word.



OUR COMPOUND AT KWANGJU, KOREA

REV. J. V. N. TALMAGE

THE first impression one gets when he reaches our Kwangju station is that we have a great deal of land. We have about fifty acres altogether. This may seem, at first, too much. But it is just here that the early members of our station showed great foresight. They purchased land when it was cheap and easily procurable. Just now prices are rapidly going up. This land includes land for eight residences, a hospital, gardens for the missionaries, school sites, with room for dormitories and playgrounds, sarangs for the entertainment of the Ko-

rean guests from the country, a church with a yard, brick and tile manufacturing plant, a lumber shed, servants' quarters, some pasture land for cows at the top of the hill (we have no milkmen in Korea), the dispensaries and the leper hospital. The buildings on the Kwangju station compound include six missionary homes, boys' school, three sarangs, several small houses for servants, church, two dispensaries, stables, book room, lepers' home, school teachers' house, and the Ella Lavine Graham Memorial Hospital in process of erection.

THE BIBLE ON WHITE WING, KOREA

REV. H. G. UNDERWOOD, D. D.

AT ONE time a magistrate in Seoul fell out of favor and had to retire to "White Wing" (an island off the Korean coast). A friend of his gave him a copy of the New Testament, saying, "You will be rather lonely. Take this book and read it." The magistrate did not know anything about the Scriptures, but when he got down to "White Wing," he started reading, and the truth of Jesus' love gripped him. Then he called the neighbors, and they commenced reading the book also. Soon they concluded, "We will have to know something more about this." They had heard that over in Sorai, on the mainland, there was a church, and a man there who could tell what the new doctrine meant. So they got a boat and went across to Sorai and asked for someone to be sent to them.

There was no one to go, but the Sorai people said: "With that book there is a peculiarity; a Teacher always goes with it. If you open the book and pray for that Teacher, you will be able to learn what it means." So the inquirers took more

copies of the Scriptures, returned home, and went on studying.

At the time of the autumn sacrifices, the people of Sorai had an opportunity of visiting "White Wing." As they got near the shore, they saw a great concourse of people, who were preparing to make sacrifice. To the visitors they said, "We are preparing for sacrifice. Come and talk to us, and tell us about the New Book." The leader of the Sorai Christians went and talked to these people. After a while one of the islanders said, "I want to ask you a question. If what you say is true, what we are doing is useless, it seems to me." "Useless," was the reply. Then it was proposed to the islanders that they should pour the liquor into the sea, and take the pigs they were going to sacrifice over to the mainland, and there collect wood and money in order to erect themselves a church on the island. It was my privilege to go and dedicate that church to the service of God.—*Bible Society Record*.

A TRIBUTE TO MISS NELLIE RANKIN

REV. F. G. VESEY, the representative of the British Foreign Bible Society at Seoul, Korea, pays a worthy tribute to the memory of Miss Nellie B. Rankin, who, as already announced, died, following a brief illness, at Chunju, Korea, August 13, 1911. In a communication sent to our missionaries in Korea, Mr. Vesey says:

The sad news came far too quickly to us, we who had so little expected it. We had said good-bye and she left us here in Seoul with a cheery smile and a hearty hand grip. Dr. White's Bible classes had been the attraction in the capital, and she came upon us like a ray of sunshine. She seemed always bright, even her serious moments were full of an optimistic glow which lit up her features with hopefulness.

The cordiality of her welcome for her company was always apparent and real. The looking forward to the future—the winter's work, the schools, the girls, then the trip home. Weeks, days, even hours were counted, and we laughed as we anticipated her counting the hours again when her furlough was half spent, restless and anxious to get back to her work in Korea.

Her little suite of rooms in the school amid the girls told us of character and purpose; a life given up completely to its dedication. There discipline and discretion went hand in hand with her along the path of duty, while kindness and cheerfulness were flowers which grew in the school garden long before the recita-

tion hall was completed or the stairs carpeted.

Miss Rankin's life and death stand out like two outstretched arms in appeal for others to fill her place. Not one woman, but many. Surely there are many such now ready. There is no greater need in Korea to-day than for loving, patient women. They called her the "Pouin," the lady, and she was that, every inch of her. Strong, courageous, living alone among the native lassies, inspiring faith, perseverance, ambition in every heart. She was their sister, teacher, matron, mother, and if ever children were orphans with tear stained eyes and aching hearts, these are now. Will not others come to mother them and carry on the work of one who had in her few years here portrayed to many the love and life of Jesus?

"We loved her well, but Jesus loved her best."

"Look! High above the glittering calm
Of sea and sky and kingly sun,
She shines and smiles, and waves a palm,
We can but say, "Thy will be done."

Our hearts are sad as we think of two, Miss Pitts and Miss Rankin, whom we see no longer, but whose green mounds sanctify the hillside, and who lie amid the pine wood fragrance calm and still, their earthly vessels awaiting the resurrection morn. But our hearts are filled with a supreme peace and hope. Those whom God has loved and taken are in His home, called to higher service, awaiting our coming, watching the coming in of the Kingdom.



SOME KOREAN CHRISTIANS

J. E. ADAMS IN "KOREA MISSION FIELD"

THE following incidents are simply illustrations of the sincerity and fidelity of Korean Christians, which every worker of experience could duplicate many times over:

My helper on an itinerating trip met a man named Cho, a peddler, at a wayside inn one night, and preached to him in the common room. The man became interested, said he could not read, but he had a brother who could, bought some books and left. A month or two later he turned up at our Winter Bible Class, and asked to be taken in as a catechumen. I found him not only ignorant, but one of the darkest minded men that I had ever met, and there is a great difference between the two. He still did not know how to read, he had but a hazy idea of the purpose of the death of Christ, but he was manifestly deeply convicted of sin and much in earnest. I finally, with misgivings, admitted him. A year and a half later I catechized him for baptism at his home down in the country where a group had sprung up. The place had not been visited more than three or four times in the interim, even by a helper. He had learned to read, he had read the Gospels until he could tell me most of the parables, many of the miracles, and had a very fair idea of the point of their teaching. While there were many things he did not know, he was clear and immovable on all the essentials of the plan of salvation. It was his custom to open the Bible with prayer for the Spirit's teaching.

Cho, early in his experience, abandoned his business because its profits depended on his swindling his customers. He starved. So did his wife and children. He once said to me, "A man can go hungry himself. He can stand it. But when your little children are clinging to your clothes and crying because they are hungry, and you have nothing in the house to give them, then it is difficult." I could

not but agree. I never saw him again. He went home and starved on for months more, and finally by a starvation dysentery went to Him who rewards. But neither he nor his wife ever seemed to consider the going back to the old business as a possible solution of the difficulty. They could starve, if so be the Lord willed, but not swindle.

In a city church not long ago a man of fifty, a catechumen, arose and confessed his sin. Before he became a Christian, he was a drinking, gambling fellow, with a concubine. When he became a Christian he stopped all that and put her away, and both he and his wife became catechumens. Not long since he had gone home late from the meeting at the church and his wife had accused him of going to his former concubine's house. A quarrel arose, and developed into a fight, and he had beaten his wife. On coming to a realizing sense of what he had done in the heat of passion, he went at once to the elders of the church, confessed it with tears and begged that his name might be taken from the roll. He was not fit to be inscribed among believers in Christ. They counseled him to confess it before the church, which he did, and broke down and sobbed. When I went to comfort him after the service, among other things he said, that after he realized what he had done, his "heart was so hot inside of him that he couldn't stand it." Said a bystander, "Ah, brother, that was the Holy Spirit."

Last winter I paid a Christian coolie a dollar too much on some work he had done. He took it and said nothing. Months after he came to me, recalled the matter to my mind, and confessed his fault, and paid it back. Said he, "I thought I was just deceiving you. I did not realize that I was slaying my own soul. But the Spirit has taught me."

In a certain part of my district an ig-

norant farmer got hold of our books, read and believed. He gathered together a few farm hand boys, built them a little building to meet in, in the corner of his doorway, and called it a church. The district was infested with bands of outlaws and the common people stood in constant terror of them. One night an outlaw leader visited this man's house, entered the court, fired off his gun, aroused the inmates, and demanded everything they had. The old man stepped down and quietly laid him out, and took away his weapons from him and said, "I rather think you have made a mistake in the house. You don't know who we are, do you? We are servants of God Almighty, who stands with us day and night, and we have no call to fear any such small persimmons as you. Go," and he went. But a few nights later he came back and fired the house and the church, and they went up in smoke. But the old man never turned his hand to his own house until he had put the church up, better and larger than before. Now there is a congregation of 150 there, with a new building and a thriving spiritual work.

Some time ago a certain clan was fixing up their ancestral worship house. A Christian member was approached for his share, three cents. He refused. The collector had him haled before the magis-

trate. The magistrate roundly abused him and ordered him to pay the money. He refused. The magistrate, in a rage, ordered him stripped, tied to the beating board and flogged till he payed it. As the flogging was about to begin the man raised himself on his elbows and asked if he might say a word. Permission was granted. Said he, "Your most honorable greatness, it is not from the love of money that I refuse to pay this. It is because I believe it is wrong, for I am a worshipper of God and try to do what I believe right. What is three cents? Nothing. Yet one may commit a great sin with three cents. My life is in your hands. You have the power to flog me to death, but you cannot make me pay this money; therefore I beg you to consider. Is not a man's life worth more than three cents?" The official ordered him loosed and driven out. The man who related it to me made only one brief comment—"Te pyen himero mot hal il io." "That was something that couldn't be done with the strength on this side." Of course. Why not? Indeed, when you come to examine it, what more natural? Alas, poor, drooping, dissatisfied heartsick, worldly Christianity, to lose the kernel and hold only to the shell. Here is where the grip must hold or all goes, for it is the dispensation of the Spirit's power.

MR. WHITE IN KOREA AND JAPAN

[Readers of THE MISSIONARY SURVEY will be interested in the following account Mr. J. Campbell White, General Secretary of the Laymen's Missionary Movement, gives of his visit to Korea and Japan. Mr. White's letter was written at sea between Nagasaki and Shanghai. We hope he will give us an account of his visit and impressions while in China, for the next issue.—EDITOR.]

TWO months and a half in Korea, Japan and China are all too short, but a vast amount can be learned even in this brief period. After ten days in Korea, I felt that it was well worth the journey from America to have seen that one mission field. Eighteen days in Japan have made me feel that the whole

trip has been worth while, in view of what I have learned about that interesting land and people. We reach Shanghai to-morrow, to enter upon a six weeks' study of the most populous and perhaps the most potential nation in the world. It is a great way to spend a summer vacation,—getting through actual experience into closer touch with the conditions and needs of mankind.

Korea is an object lesson to Christendom in the spirit of comity among the churches. The territory has been subdivided between the various missions, so that competition and overlapping are practically eliminated. There are only four

cities in the whole of Korea where more than one denomination is at work, and three of these have only two denominations each. To subdivide the territory so completely has required all denominations to trade converts. The leader of one large denomination told us that they had traded about 12,000 of their church members for those of other communions, and on the whole had got the best of the trade! I was given a map of Korea at Pyeng Yang, showing the exact territorial subdivision of the whole country among the several denominations. I expect to get this map published, as an inspiring object lesson of real co-operation among churches. Three special results followed our work in Korea, each of them likely to have far-reaching results.

1. A Korea Club was organized for the united exploitation of mission work. The Executive Committee is now at work selecting one hundred representative missionary pictures to have published on post-cards. They are also preparing an illustrated booklet into which will be compressed the outstanding facts about Korea and the progress of Christianity there. We should have this booklet, together with similar ones from Japan and China, for wide use among the home churches this winter.

2. It was decided to start an interdenominational Language School, to assist new missionaries to gain speedy and effective command of the Korean language. The missionaries agreed that vast economy of time, energy and money would result from such a plan, and that the language would also be acquired so much more perfectly that the average efficiency of missionaries would be greatly increased.

3. A Bible Teachers' Training School was organized at Seoul, as the culmination of a ten days' Bible school conducted by my brother, Dr. Wilbert White, of New York.

There was remarkable unanimity and enthusiasm concerning the organization of this Bible school. Perhaps the most notable thing about it was the resolution passed by the missionaries of

both the Northern and Southern Methodist Churches to unite with this school in their new theological seminary for Korea. Property had already been purchased, consisting of some five acres of ground, and buildings, for the use of this seminary. This property has now been turned over to the Bible school for at least a year, the arrangement to be made permanent if the approval of the two Methodist Mission Boards in America is secured.

The progress of Christianity in Korea during the past twenty-five years is marvellous. If the splendid beginning made is followed up, that whole people will probably be evangelized within the next twenty years.

Japan presents in many ways a far more difficult problem. Largely on account of Government restrictions in earlier days, with reference to the residences of foreigners, the bulk of the missionary force of Japan is in the ten largest cities. Of 1,003 missionaries in Japan, 572 reside in these cities, containing an aggregate population of 5,500,000 of people, while the balance of Japan, with 44,500,000 people, has a total of only 431 missionaries. At least five-sevenths of the Japanese Christian leaders are also in the ten largest cities. In other words, at least three-fourths of the population of Japan is still unreached by missionary agencies. This presents one of the greatest missionary opportunities of our day. Among all the missionaries met in Japan, there is practically universal agreement that the entire missionary force should be at least doubled, if the need is to be worthily met.

At the close of a four day conference at Karuizawa, the leading summer resort in Japan, it was decided to appoint a Bible Study Committee for Japan, to co-operate with similar committees already at work in China and Korea. It was also decided to appoint a representative committee on the united exploitation of mission work in Japan. This committee will prepare picture post-cards, and a booklet at once for wide use both in Japan and among the home churches. The picture

post-cards will also be put on lantern slides for use at home.

On July 21st a party of six of us climbed Mt. Asama, one of the largest and most active volcanoes in Japan. The elevation is about 8,000 feet. The volcano is smoking most of the time, and occasionally has tremendous explosions, from which fine ashes rain down for many miles. Two such explosions occurred during our ascent, and a third while we stood on the very rim of the crater, looking into its terrible fiery heart. As we had passed rocks of all sizes on our way up the mountain side that had previously been thrown

out by explosion, we watched for them rather carefully when this explosion occurred, so that we could dodge them if necessary, but none fell near us. A volcano in action is worth going to see. From a new angle it gives one the impression of the puny power of man in contrast with the forces of nature and the omnipotence of God.

The light houses on the mainland of China are flashing us their welcome. The day is coming when the whole Empire will welcome the Light of the World.

Yours very sincerely,

J. CAMPBELL WHITE.

TAKAMATSU, JAPAN, INCIDENTS

REV. A. P. HASSELL.

A FAMILY WON TO CHRIST—A JAPANESE CHRISTIAN FUNERAL.

ABOUT two years ago a very poor family, consisting of father, mother and five or six children, moved to Takamatsu from the country in order to engage in making straw braid. At that time not one of the family was a Christian. For a long while the father, who had previously been a school teacher, and is therefore a man of considerable intelligence, had been dissatisfied with Shintoism, and was searching for some religion that would afford him peace. After coming to Takamatsu he began attending church. The gospel of Jesus Christ contained the "hidden treasure" for which he had been searching, and he embraced it. Now every member of his family is a baptized Christian. The family has just returned to their country community. Just as they were about to leave one or two missionary friends, including one of the teachers in that school, offered to pay the expenses of the eldest daughter to our Nagoya Girls' School. This greatly rejoiced the hearts of the family, since it would have been impossible for the daughter to have gone there unaided. Surely this man can say that during his short stay in Takamatsu the "Lord had done great things for him."

Not long ago a telegram came announcing the sudden death of the little son of our evangelist about twelve miles from Takamatsu, on the Inland Sea coast. In company with our evangelist here, we set out by bicycle to attend the funeral. As this was the first Christian funeral, so far as we know, ever held in this town of 5,000 inhabitants, where Buddhism has reigned supreme for centuries, perhaps, many people attended—some for curiosity, others to hear the Christian sermon and to assist with the funeral. We were struck with the kindness of some of the neighbors. Some of them brought flowers, and two of the business men on the block left their business and came dressed in their very best to carry the little casket to the crematory. This was quite unusual, the custom being to employ coolies for this purpose. It may be said just here, that our evangelists are, as a rule, highly respected even by their heathen neighbors, this particular one being a member of the Council of his town. On reaching the crematory we were surprised to find no building of any kind. All around were almost countless numbers of grave stones and idols, and in the midst a clear place with a stone slab, where the casket was

deposited during the funeral rites. The crowds of attendants gathered around, while four of us, including the father of the deceased, stood up in the midst and sang "In the Sweet Bye and Bye," and offered a prayer. The sermon had been delivered at the residence. Then, accord-

two large stone slabs arranged in the shape of a trough served as "oven," in which kindling and wood were laid, and on top of that the coffin. This was covered by a heap of rice straw to a height of about four feet, and this pile overlaid with wet matting to smoulder the fire.



GROUP OF CHRISTIANS,
Takamatsu, Japan.

ing to Japanese custom, two or three bushels of cakes, which had been brought, perhaps, for the purpose of attracting a crowd or to recompense them for the trouble of coming, were dealt out to the large number of children who had already arranged themselves in rows in anticipation of this event. Then the main crowd dispersed and arrangements were made for the cremation. There being no building,

When all was ready the father and brother of the deceased, from each end, applied the match. Then we all returned. At about 10 P. M. the cremation was complete and the ashes gathered up. To those who are unaccustomed to cremation, this funeral presented many repulsive features, but it is no more repulsive to those who are accustomed to it than our manner of burial is to us.



SUMMER SCHOOL FOR WORKERS IN JAPAN

REV. W. McS. BUCHANAN

JUST after the Seminary Commencement, and before the annual Mission meeting, we had a summer school in the Kobe Theological School for all the Mission workers, both Japanese evangelists and missionaries, the first general meeting of all the workers in the Mission since 1906. I am sending you a photo

The subjects of the lectures were: "The Theology of the Epistles of Peter;" "Three Great Patriarchs of the Old Testament;" "Modern Views of Christ and the Gospels;" "Moses;" "The Tabernacle and Its Rites;" "The Kingdom of God." It was rather remarkable that without



SUMMER BIBLE SCHOOL,

Kobe Presbyterian Theological Seminary, 1911.

taken then. I am sorry some were absent when the picture was taken. Mr. Myers' photo was put in afterwards, hence its place in the window. The forenoons were given to the devotional hour followed by two lectures each day by the professors of the Seminary; the afternoons were given to more informal meetings in which all took part, for the discussion of some practical subject, such as "Sunday-School Work," "Our Attitude Toward Ancestral Worship," and other problems that arise. At night special evangelistic meetings were held in various places in the city.

so planning the lectures and studies were equally divided between the Old and New Testaments; moreover, the studies in the Old Testament followed a definite chronological and logical order; this, too, without consultation on the subjects beforehand, each having chosen his own subject.

The devotional hour, conducted alternately by the missionaries and Japanese, was helpful and inspiring. On the whole, this meeting together day by day of practically the whole working force of the Mission for earnest Bible study, medita-

tion, mutual consultation, prayer, and fellowship, proved a help and inspiration, brought us closer to one another, and, we trust, closer to Him who is the source of

all power. Judging from the many letters received, it seems to have been much appreciated. The Mission voted to have another Summer School next year.

AN ENGAGEMENT AND A WEDDING IN JAPAN

MISS SALA EVANS

[Miss Sala Evans, who was in charge of the Nagoya Girls' School during the absence of Miss Houston on her furlough, in response to a request from the Editor for some incidents of school life, sent the following story of an engagement and wedding. It illustrates a custom in which people generally, and young folks especially, will be interested.]

ON A WEDNESDAY afternoon I gave to one of the girls in the finishing class special paper, pen and ink to take home with her and do some work for the Exposition just opening. Next morning a messenger brought back the things with a note saying, "Please excuse her from school for a week, as *home* duties demand her presence." Monday morning brought an invitation to her marriage to take place the following Wednesday afternoon. We attended, truly rejoicing with our pupil in her happiness, yet feeling, well—just as any other American teachers would feel when trying to get up something for an Exposition that would do honor to the school, and at a time when examinations and graduating exercises were just at hand. Perhaps you would like to see the invitation, or rather the interpretation thereof. Here it is:

"I have the honor to respectfully address you and to wish you health and prosperity. Then—on the twenty third day of the second month, at 3:30 P. M., at the home of Harutaku Fujikawa, Higashiku, Chickara Machi, at the crossing of Tatesugi no C ho, First block, Western entrance, Northside,

The marriage ceremony of my own son,

FUJIKAWA KANAME
and my adopted daughter,
FUJIKAWA YOSHIKO,
Will be celebrated.

If you will condescend to grace this occasion with your presence, the honor will be greatly appreciated.

Adieu.

Respectfully,

FUJIKAWA HARUTATSU,

The father of Kaname.

MIYAKO YOSHIZO,

The real father of Yoshiko.

A preceding part of this wedding story dates back something more than a year. At an open session of the Library Society Miss Yoshi Miyako had a Japanese recitation eighteen minutes long, which proved rather tiresome to most people. But in the audience was Mr. Kaname Fujikawa, a fine Christian young man, teacher of English in the Methodist Protestant Boys' School, on whom it had a very different effect. So much pleased was he, that he immediately sought the hand of the young lady in marriage. There being no objections, according to an old Japanese custom she was adopted into his family and lived there as his younger sister until the wedding. I was not told of this arrangement at first, and one evening, just after supper, when the to-be-bride came to bring me some written work, I asked if I might walk with her to the home of another pupil who lived on her homeward way. She consented readily. At the gate there was a young man waiting, whom she introduced as her "elder brother." I was surprised, not knowing she had an elder brother. But he was quite pleasant and fond of using his English, so we chatted freely as we walked, until I asked a question he was somewhat puzzled to know how to answer. He smilingly confessed,

"She is not my *real* sister. When she graduates she will be my wife." And I had calmly invited myself to walk with him and his betrothed! I attempted no excuses—as a matter of fact, Japanese could have no appreciation of a similar in-

cident in America. The girl continued to be known in the school as Miyako San until after her marriage. The individual name is Yoshi. The "Ko," meaning "child," is attached to most girls' names.

THE KITA NO CHO CHILDREN'S MEETING

MRS. S. P. FULTON

Kobe, Japan.

KITA NO CHO—the north field street—is the name of the street on which we live in Kobe. We have a meeting for the Kita no Cho children, of which I am glad to send you a picture. The way we come to start this meeting was as follows: There were so

graduates of the Theological School. We have also a small baby organ and a black-board. The children are very fond of singing. They especially like, "What a Friend we have in Jesus," "Jewels," "Jesus Loves Me," etc.

Kanarayama San, one of the students



KITA NO CHO CHILDREN'S MEETING,

Kobe, Japan.

many little children all around us who seemed not to be going to any Sunday-school, that we thought it worth while to fix up a room on the basement floor of our house, and in this room, since last October, we have had a meeting for these children every Tuesday afternoon, with an average of more than thirty in attendance. We have a scroll of hymns written very beautifully by Mr. Matsubara, one of the

in the Methodist Bible School for Women, is assisting me in this work. She takes the small children and I the larger ones. One tiny little girl is worthy of mention. One day while having a Bible talk with her mother, the mother said, "Some of my friends and relatives are Christians, and even this little girl of mine, ever since she has been going to your Tuesday school, has been bowing her head and thanking

God for her food every time she eats. Its the funniest thing I ever saw." You may be sure I was glad to hear this—a little child of four summers strong enough to thank God for her daily food when even her mother and all around her were laughing and teasing her about it.

On Saturday nights we have a preaching service for the parents of these children,

but as so many children would come too, we always had two speakers; one, first, for the children, and another, afterward, for the grown folks. In this picture you may see in the back row beginning from the left, three of our seminary students who help in the Saturday night meetings, also Kanarayama San and myself.

THE BIBLE IN PRISON

REV. H. LOOMIS

Yokohama, Japan

MR. AKI is the editor of the Kochi (Japan) *Daily News*, president of the Prefectural Assembly, and an active elder in the Presbyterian Church at Kochi. Some years ago he went to Tokyo with Mr. Kataoka and others for the purpose of presenting a memorial to the Government in regard to the opening of a diet and the freedom of the speech and press. On account of some unusual and arbitrary enactment of the local authorities, they were together thrown into prison and treated with extreme severity.

Up to this time he had not given earnest attention to the subject of Christianity, but the visits of the missionaries to the prison, bringing Bibles to the men in their misery and loneliness, made him think favorably of it, and he began to read a copy he had thus received. At first he could not understand it at all. Two others who were with him had the same trouble, and they concluded to read it by turn. As they proceeded in their reading their interest deepened, and its meaning began gradually to be apparent. Speaking of his experience at this time he says: "While thus reading the Bible I felt its power in my heart, shut up as I was, and at the mercy of heartless officials. I felt

that I was in the extremity of wretchedness, and the Bible revealed to me a new world in which there was light and comfort."

Through the goodness of God the treatment was changed, and they were allowed to speak to those who were near them. It so happened that Mr. Sakamoto was in the next room and had a Bible and Commentary; and from him they were able to get the assistance which they desired. As he continued the study of the Bible he gradually came to a belief in the existence of God and faith in Christ. And so he found joy and comfort in the midst of his miserable surroundings. But when set free he yielded to temptation, and for a while gave himself up to worldly pleasure. The Christians in the meantime continued in earnest prayer in his behalf. These prayers were not in vain, and he decided to return once more to God and ask for pardon and strength to do His will. When asked what was his motto, or the verse of the Bible which influenced him most, he replied: "Seek first the Kingdom of God and His righteousness." And this one abiding principle has made him a blessing to society, a living epistle, known and read of all men.



FROM SCOTLAND TO CONGO

MRS. RACHEL BOYD SCOTT

[The following letter from Mrs. Rachel Boyd Scott, written from Kinchasa, the railroad station adjoining Leopoldville, gives an interesting account of her journey from Scotland to our Congo Mission. Mrs. Scott went out from Scotland to become the wife of Mr. W. B. Scott, and co-worker with our other missionaries. We have the promise of other letters in the near future.—EDITOR.]

I AM writing you to let you know of my arrival in Congo. When I reached London Mr. White and Mr. Pawsey did everything for my journey that it might be a safe and happy one, and

He is a very fine young man, and since our arrival at Kinchasa we have had several visits from him. Every one seems to have a very high opinion of him. At present he has gone up the river on the steamship "Endeavor," but I expect later we shall see him at Luebo. I had for my companions on the voyage Mr. and Mrs. Harvey of the American Baptist Missionary Union. Both have had a long experience in Congo work, especially Mr. Harvey, who came out thirty years ago. I will not forget the talks I had with him as he re-



EARLY MORNING PRAYER MEETING AT LUEBO, AFRICA

now I am glad to say that it was both. We were quite a large party aboard the steamship "Leopoldville," nine missionaries all together. Five were from the Baptist Missionary Society, four of whom were returning after furlough, and one young lady going out her first time. Then we were fortunate in having Dr. Anet of the Belgian Protestant Society, whose object in coming to Congo is to visit the stations of the various societies already at work, and to see where best they can help in the evangelization of this vast country.

lated some of his first experiences to us. When we arrived at Boma, Mr. Scott was waiting; he had managed to come down the night previous on a row boat from Matadi. After making all necessary arrangements we were married on the afternoon of that day, May 20th (Saturday), at the Christian Alliance Mission, by the Rev. John Whitehead of the Baptist Missionary Society. We had as guests at the ceremony all the missionaries, a few passengers, and Mr. Hooper, chief engineer of the "Leopoldville." The American

Vice Consul also honored us with his presence. After the ceremony we had the whole party photographed in front of the mission house. We spent Sunday at Boma, then left early on Monday morning for Matadi, where we arrived about mid-day. Dr. Sims was waiting for us, and with his usual kindness looked after all our baggage and took us to his house. We spent two very happy days at Matadi, and visited both the Baptist and Swedish missionaries, where we had a very warm welcome.

Wednesday morning we started on the train journey for Kinchasa, where we arrived on Thursday afternoon. We had the best reception of all here, as most of the steamship "Lapsley's" crew were at the station to meet us, and when we got to the beach it was to find the steamer in beautiful order and nicely decorated with flags for the occasion. My first impression was that I would not find it a difficult matter to love the Baluba people; I was at once deeply interested in them. The "Lapsley" is a lovely steamer, and in comparison with the other mission steamers I have seen since coming out, has an easy first. I enjoyed my first Sunday very

much. It was a delight to see all the crew gathered on deck at 9:30 A. M. to have their service. Mr. Scott conducted it, and one after another of the men got up to take part by prayer and speaking. Of course they all take part in the singing. As I sat looking and listening, the words came to my mind, "Whosoever calleth on the name of the Lord shall be saved." So many of them through the mission at Luebo had called, and were now rejoicing in salvation.

We are to be here for a month or two in order to get the steamer properly overhauled. In one way it was very nice to have got to an end of traveling for a "wee while," but I had so many letters of welcome from the folks at Luebo, and have heard so much about the work and the need, that I should just like to go on. However, I shall profit by my stay here by starting the study of the language, as I cannot do anything until I know something of it. When I do know enough to start work I hope to be of some service to the American Presbyterian Congo Mission. Pray for me that I may readily acquire the language, and have strength to stand the climate.

INDIRECT INFLUENCES

MISS E. V. LEE

Montemorelos, Mexico

AMONG our Catholic friends of the upper classes there can be exercised an influence that may be characterized as indirect. That is, there is, as a rule, no discussion of the differences, but, rather, a dwelling upon the truths that exist in the creed of that church, even though seldom taught by its priests, and hidden among a mass of errors and superstitious observances.

With such friends our influence must be in a social way. In conversation there are many opportunities to do this. We can dwell upon the teachings of the Bible without any reference to the entirely different teachings of the Catholic Church.

We can speak of the comfort of prayer, making it clear what real prayer is, without touching upon the practices of that church, with its petitions to the saints, and its trust in the intercession of the Virgin. In other words, we hold up the light, and its own beams reveal the contrast of the darkness.

Such a work may never result in an open profession of faith in Protestant teachings. But it must result in good. And more direct results may come in another generation. If a mother learns the truth thus, her own teaching to her child will become more and more evangelical, and that child will be prepared

for future influences that will bring about a full surrender to the truth.

So, after all, it is a part of our seed-sowing. Not with discussion or bitterness can we reach those who are sincere in

their belief—those who see much of the truth in the midst of the errors. Emphasizing in such a way the teachings of God's Word, we can leave the results to His hands.

SYSTEMATIC GIVING VS. ENTERTAINMENTS

CORINNE KAYE

I WANT to mention three classes who argue for raising the Lord's money instead of giving it. In the first class we find those who have energy of the flesh and delight in entertainments, regardless of God's commands. A powerful sermon was preached in our town on the evils of church entertainments; it met with approval by the majority—but did it stop the entertainments? By no means. So, in the first class we find those who, like Lucifer, the "Son of the Morning," set up their will against God.

Secondly, we find those who say, "our church membership is so small." There is a larger measure of sympathy for this class than any other—and yet they err in underestimating God's power and His ability to use small things. Five loaves and two small fishes sufficed a multitude in His hands. Do you realize that five cents a day, contributed by thirty-three persons for one year, amounts to six hundred dollars? Do you realize that ten families, with an average income of one thousand dollars, giving proportionately, on the basis of a tenth, means a thousand dollars for the Lord's work? If each member of the Protestant Church should systematically give six cents per week we would have \$109,200,000 annually, as against \$15,000,000 now received. This would put 75,000 missionaries in the field, with one worker to serve 13,300, instead of one to every 200,000, as it is now. If Christians in America gave, as the Jews gave their gifts to the Lord's work, then their gifts would amount annually, to \$1,666,000,000. I have seen churches, weak numerically, but strong in faith, grow to be strong churches under the plan

of systematic giving, and I have seen large churches lose their spirituality and die under the "raising money" by worldly methods system.

A third class argue that entertainments promote sociability in the church. Be sociable by all means, but let it be like your hospitality, free; and, if my observation goes for anything, it seems to me that, next to the discords of the choirs, the harmonious peace of the churches has been more upset by women, whose bodies were fatigued and whose nerves were overwrought by the strain of a church entertainment, than anything else. Do let us settle upon a proportionate part of our money (a tenth is an excellent proportion) and give it faithfully and prayerfully and not seek to support the Lord's work with the world's unhallowed money.

"Yield thy poor best and ask not how or why
Lest, one day, seeing all about thee spread
A mighty crowd, and marvelously fed,
Thy heart break into a bitter cry
I might have furnished, I yea, even I,
The five small fishes and the barley bread."

If a person be absolutely devoid of income and dependent, then let such an one give double in labors and prayers.

Church members resort to entertainments because they value the power of money too highly and give it a place not designed by the Lord. Oh! we need the money, the money of Christendom, but we only need money wet with tears of sorrow for a dying and Christless world and money winged with prayer. The Lord needs our money, but only as a means of grace and blessing to us. Does He not control the wealth of the universe? Does

He not say, "Every beast of the field is mine, and the cattle on a thousand hills." "I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee for the world is mine, and the fullness thereof." Only consecrated gifts are of value in His eyes. Frequently we hear a church spoken of as wealthy—a church might be composed only of millionaires and yet be poor and naked and blind in His sight, while a church composed of poor Korean peasants may be aboundingly wealthy in His eyes. A church's wealth is its consecrated, praying membership.

When Christians catch a glimpse of their Master, with hands outstretched to-

wards a dying world, they learn to pray and they learn to give, not out of other people's pockets, but out of their own. We spend money for frivolous clothes, unwholesome eating, gum, candy, soda and what not, and give the loose change in our pockets for the missionary collection. Willis Hotchkiss asks, "Is it right to receive eternal life at these sacred hands and then give Him the spare change we happen to have after we have supplied ourselves with luxuries? Is it right to receive heaven at the price He paid for it and then give Him in return the odds and ends, the convenient service and the things we can spare and will not miss?"

MISSIONARY BRIEFS

The United Presbyterian Church has in India a membership of 24,352, an increase of more than one hundred per cent. during the past five years.

The Church Missionary Society (Church of England) has in its mission fields 1,368 missionaries, 434 native preachers, 107,927 communicants, and 381,383 adherents.

The Chinese in Sacramento, Cal., have lost confidence in idolatry and believe in education. They have thrown away their idols and converted their temple into a schoolhouse.

A new motor-boat, appropriately named "Tamate," after Rev. James Chalmers, has been built and sent to New Guinea for the use of the London Missionary Society missionary, Rev. B. T. Butcher, who labors in Mr. Chalmers' former field. The motor-boat is a fine, roomy craft, forty-eight feet long, and ten feet wide, with two cabins and an engine-room, with a fifty-five horsepower engine. This vessel will be of great assistance in tours up the rivers and along the coast of this great island.

It is encouraging to know of two business firms that are giving ten per cent. of all their profits to foreign missions. This is not an exceptional amount for individual gifts, but it is a very unusual proportion of profits, or for any part of the profits, to be set apart as a special fund for world evangelization.

Rev. Daniel McGilvary, who died on August 23d, at Laos, had been a missionary of the Presbyterian Church (North) since 1858. In that year he went to Siam, and in 1867 established the Laos Mission, continuing in that field until his death. He was born in Moore county, N. C., on May 16, 1828, and was a graduate of the University of North Carolina and Princeton Theological Seminary.

Converts on the foreign field are concerned for the conversion of their own people and willing givers, as the following instances show: A high Chinese official, recently converted, is now supporting twenty evangelists at an expense of \$7,000 annually for the conversion of his countrymen. Another Chinese Christian supports a hospital where 50,000 patients are treated each year.

While Protestant churches in America send out one missionary to every three thousand members, the seven hundred and fifty Christians in Bolenge, Africa (Baptist Mission), support seventy-six native evangelists whom they send out among pagan tribes. Twelve years ago they were uncouth savages.

It must be a delightful experience to have the opportunity and gladly received responsibility of evangelizing a specified field. Such is the joy of two families in Minneapolis, Minn., who have assumed the cost of evangelizing an entire province in the Philippines containing 100,000 inhabitants.

Dr. Hunter Corbett, ex-Moderator of the General Assembly, U. S. A., who has long been known as the most persistent itinerating evangelist in any Presbyterian foreign mission field, maintains his joy and delight in his characteristic work in spite of his seventy-five years, nearly fifty of which he has spent in China.

The Bible is a precious book to a convert from heathenism. This is especially characteristic of Korean Christians. At a recent two weeks meeting of seven hundred Korean women who came together for Bible study, there were three Sunday-school teachers who walked ten miles every

morning and ten every night for the entire time in order to attend the conference.

That a church with a missionary spirit is a growing church is illustrated in the experience of the St. Andrew's Presbyterian Church, Vancouver. The missionary contribution in the church increased, in seven years from \$879.00 to \$7,021.00, and, in the same period, doubled its membership. "There is that scattereth and yet increaseth."

Speaking of the relative cost and methods of administration, the Foreign Board of the Reformed Church reports a total cost of administration and educating the churches of about twelve per cent. This sentence is added, which is worth thinking about: "It is not handling the money that costs, but getting the money to handle."

Chinese converts were asked what it was in Christianity which made special appeal to them, and if the Western form in which it was presented to them was the cause of any perplexity. The prevailing testimony of the converts was that the thing in Christianity which wins them is the imperial personality of Jesus Christ, which seems to be a fulfilment of His Word, when He said, "And I, if I be lifted up will draw all men unto Me."

SUNDAY SCHOOLS THE WORLD AROUND

[Items from the World's Sunday School Association Report.]

Items from the World's Sunday-school Association report:

The Sunday-school as a Missionary Agency is now recognized in every land.

One hundred and seventy-five missionaries were in attendance at the Washington convention.

The World's Association is planning for a tour of England, Ireland, Scotland and Wales this coming fall.

The World's Association has sent a Secretary to China and contributed an addi-

tional \$1,000 for Sunday-school literature in Chinese.

Three thousand registered delegates and forty-five countries were represented at the World's greatest Sunday-school convention in Washington last May.

Our World's Association, American Section, has given financial aid since the Washington convention to China, Japan, the Philippines, Korea, Turkey, Bohemia, Italy and North Africa.

Five thousand five hundred twentieth

century Sunday-school pictures in colors, 17x24 inches in size, have been distributed gratuitously among the Sunday-schools in Russia, Mexico, China, Cuba, Korea, Ja-

with a view of stimulating the Sunday-school work of these countries.

Rev. H. S. Harris, formerly a Spanish-speaking missionary to Cuba, sails July



GROUP OF DELEGATES AND SPEAKERS, ARKANSAS SYNODICAL
YOUNG PEOPLE'S CONFERENCE.
Hot Springs, July, 1911.

pan, the Philippines, Turkey and India.

The work of the World's Association has had the recognition and approval of the combined Mission Boards of the United States and Canada, as voiced in the report of their Committee of Reference and Counsel, January, 1911.

Rev. John Davidson, of Scotland, is to make a tour this summer of Bohemia, Bulgaria and Austria-Hungary, under the auspices of the World's Association,

12th for a 16,000-mile tour of investigation in South America, seeking ways whereby we may help the Sunday-school work in that dark continent.

The annual output of Bibles and parts of Bibles in the world is now estimated at 15,000,000 copies, and they are issued in 500 languages and dialects. The Word is the seed and our Association is helping to "sow the world down" with it by popularizing Bible Study.



THE MISSIONARY EDUCATION MOVEMENT

Formerly Young People's Missionary Movement.

THE question of changing the name of the Young People's Missionary Movement has confronted its leaders for several years, because the name does not define the purpose nor properly characterize the activities of the Movement.

A proposal to change the name was referred by the Board of Managers to a special committee, and after a year of careful study it was unanimously voted to adopt the Missionary Education Movement, which the Supreme Court of New York has ordered to be effective July 10, 1911. The name, Missionary Education Movement, is similiar in form to the two other great educational agencies of the country, the National Education Association and the Religious Education Association, and will tend to give missionary education its proper place in the educational world.

The former name not only suggested primary connection with young people's societies, but it also failed to indicate the comprehensive nature of the policies and objectives of the Movement. The use of the phrase, "Young People's," has resulted in the general inference that it is an organization of young people, and confined to the field of young people's societies. This limitation has been noticeable in practically all approaches to ministers or groups of laymen, when seeking co-operation in reference to any department of work.

The purpose of the Movement in relation to young people is not altered, nor are its practices changed, but it is keeping pace with extensive educational developments in the Boards, resulting in an enlarged field of activity. The work of the educational departments of several mission boards has undergone an extension. Some have included, in their constituency, brotherhoods and colleges, and all have come to recognize the need for

missionary education among adults. Moreover, there has been a growing tendency on the part of the mission boards to look to this movement for co-operation in all lines of missionary education. These developments recognize the Movement as an agency to assist all boards in promoting missionary education for any class, group or constituency, and on any



HARRY WADE HICKS,
General Secretary, Missionary Education
Movement.

subject of sufficiently common interest to warrant one agency in acting for several others.

Thus the Foreign Mission Conference of North America at its session in 1911 appointed a committee on co-operative publications, and requested this Movement to act as the agency for the preparation of this material. The Home Missions Council at its January meeting this year also requested the Movement to render a similar service for the Home Mission Boards.

Furthermore, the incorporation of missionary expositions in the policy of the Movement has also emphasized the necessity of a name adapted to the inclusion of this important activity.

The Missionary Education Movement is a federation of the Home and Foreign Mission Boards to promote missionary education. It is under the direction of representatives of the boards. In addition to the activities referred to above, the Movement edits and publishes home and foreign mission study text-books, helps for leaders, and maps, charts, libraries, and other accessory material for use by the boards in all departments of the local church. All of the literature is sold at wholesale prices to the boards and retailed

by them to individuals in the local church. The Movement also conducts institutes and summer conferences for the training of leaders for the mission boards.

The name Missionary Education Movement gives a correct idea of the organization. It is a missionary organization, an educational organization, and a Movement. There are other missionary organizations, other educational organizations, other Movements, but this combines the three ideas represented by these words. The name Missionary Education Movement clearly represents the purpose and truly indicates the nature of the work and the comprehensive character of the constituency of this Movement.

FOREIGN MISSION PROGRAMME FOR NOVEMBER, 1911

ARRANGED BY MISS MARGARET McNEILLY

"Whosoever will let him take of the water of life freely."

SENIOR

Topic—Brazil.

Hymn—"All Hail the Power of Jesus' Name."

Bible Reading—Responsive Exercises.

Prayer.

Reading—Mrs. Moulton's Experience.

Topical—Glimpses of South America; Report from East Brazil Mission; Beginnings of the Gospel in Conhotino.

Hymn—"I Gave My Life for Thee."

Recitation—Rousa, the Potter.

Prayer.

Roll Call—Answer with items of interest from November "Missionary."

Minutes.

Business.

Close with sentence prayers and the Mizpah benediction in concert.

SUGGESTIONS.

In the Responsive Service let the Leader clip the questions and responses apart, numbering the responses, and giving one to each member. Let the Leader ask all the questions. If there are not enough responses for each member of the society to have one, close the devotional service with the 103 Psalm read in concert.

Unless a special Thanksgiving service is prepared, make this November meeting a Praise and Thanksgiving service.

A good solo adds to the enjoyment of the meetings and gives variety. Try to vary the meetings as much as possible. Do not get into ruts. Even the best methods need changing.

Special prayer is asked for the lifting of the Foreign Mission debt.

JUNIOR

Topic—Brazil.

Song—"Hark! 'Tis the Shepherd's Voice."

Scripture Exercise—Bible Bees.

Prayer.

Song—Something familiar.

Roll Call—Answer with the name of a missionary in Brazil.

Minutes.

Business.

Recitation—"The Little Lad."

QUESTIONS.

1. When and by whom was Brazil discovered? 2. Why was the new country called Brazil? 3. Where was the first capital? 4. How has Brazil been governed? 5. What religion prevails in Brazil? 6. Why, then, send missionaries to Brazil? 7. When did the first Protestant missionaries go to Brazil? 8. What became of them? 9. When was the next mission sent out and by whom? 10. When was the next mission sent? 11. When did the Southern Presbyterian Church go to Brazil? 12. How many missionaries have we in all Brazil? 13. Is the field a hopeful and inviting one?

Story—"A Child's Day in South America."

A Letter—"Superstitions in Brazil."

Song.

Close with the Lord's prayer in concert.

SUGGESTIONS.

"For the 'Bible Bees.' Have one of your members draw a bee-hive on a large sheet of paper. Have little bees cut out, the name attached to each, and a pin through each, ready for fastening to the hive.

Have the texts distributed among the members. When the bee is called for by number and the response read, let this 'Bee' be put in place. This exercise may be made very interesting and instructive. The Leader may make such comments as she sees best." This exercise is quoted from S. M. Barber in "The Mission Dayspring."

If possible, get the children to make sentence prayers, if not their own words, let it be a Bible verse that is a prayer.



CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to
REV. HENRY H. SWEETS, D. D., SEC'Y,
122 Fourth Ave., Louisville, Ky.

Make all Remittances to
MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

WORK FOR THE WORKERS

THE whole scope of the duties laid upon the Executive Committee of Christian Education and Ministerial Relief is covered by the title above, "Work for the Workers."

1. EDUCATION FOR THE MINISTRY.

The purpose of the work of Education for the Ministry is to increase the number of trained, capable ministers to enter the fields—both at home and abroad—which are white already unto the harvest. We are commissioned by the General Assembly to call upon our people to pray the Lord of the harvest that He will send forth laborers into His harvest; to see that the claims of the ministry are presented to the boys and young men in our churches, schools and colleges; to circulate literature that may help our youth determine what is God's plan for their lives; and to assist by gift, or by loan (to be repaid either in kind or in service), poor boys, whose parents are not able to bear all the expense in their work of preparation for the ministry.

The greatest need of the Kingdom of God to-day is for a larger number of thoroughly prepared, capable ministers of the gospel. The work of Education for the Ministry is therefore fundamental to the welfare of our Church.

2. MINISTERIAL RELIEF.

The object of the work of Ministerial Relief is to care for the worn-out workers—the faithful veterans and the young

men who are laid aside on account of sickness or disease; and to provide for the needy widows and orphans of our deceased ministers.

3. THE ENDOWMENT FUND.

The Endowment Fund is being erected in order that these faithful servants of Christ and our Church may be cared for in a manner and with a certainty never possible in the past. Their need is certain, the provision to meet this need should be rendered less uncertain by means of the interest from these invested funds.

4. THE HOME AND SCHOOL.

The aid furnished by this Committee and by the Foreign Mission Committee to some of the families of our deceased ministers and missionaries is supplemented at Fredericksburg, where board, tuition, etc., are furnished by the Assembly's Home and School.

5. SCHOOLS AND COLLEGES.

In the work of Schools and Colleges we are endeavoring to train workers for Christian service who shall be the ministers, elders, deacons, Sunday-school teachers, and leaders in both Church and State. We are endeavoring to foster a system of Christian schools, to provide for the Christian nurture of all our students, and by means of a scholarship Loan Fund to make it possible for a larger number of our boys and girls to become workmen who need not to be ashamed.

FUNDAMENTAL WORK.

Any one who is interested in the work of the Kingdom, must be interested in the workers. To overlook this part of our Church's responsibility is to bring failure and shame upon us. To secure victory the army must be recruited, the officers and men must be trained, and those who have grown old in the service or have been wounded in battle must be cared for. To fail here is to prove devoid of strategy, recreant to duty and disobedient to the Captain of our Salvation.

OUR ORDERS.

The Master: "Pray ye, therefore, the

Lord of the harvest that He will send forth laborers unto His harvest." (Matt. 9: 38.)

Moses and Paul: "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." (Deut. 12: 19.) "Even so hath the Lord ordained that they who preach the gospel shall live of the gospel." (1 Cor 9: 14.) "And the laborer is worthy of his reward." (1 Tim. 5: 18.)

The Apostle Paul: "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." (2 Tim. 2: 2.)

EDUCATION FOR THE MINISTRY

SINCE 1901 we have had a net increase in the number of candidates for the ministry of one hundred and fifty. In that year the Presbyteries reported to the General Assembly 286 candidates, while to the 1911 Assembly they reported 436.

There has been an unbroken increase in all these ten years ranging from one to forty each year. The year 1909 is not an exception, for there is an error in the Minutes of the General Assembly. The number of candidates in the Presbytery of Concord is given on page 175 as 29, while on page 222 it is incorrectly brought over as 49—so the apparent falling off in 1910 is not a real loss.

This gain of one hundred and fifty candidates in ten years has a more hopeful significance from the fact that in this period probably more candidates have been dropped from the roll of the Presbyteries than in any other decade of the Church's history. There is scarcely a name on the roll of a man whose location is not known, and who is not at his studies this year or is planning to take up the active work of preparation for the ministry next year.

While we should thank God and take courage for this token of His favor to our

Church, let no man think we have no further need for prayer and effort. Our Church is not yet supplying her own ministers. Were it not for the numbers of men we have received from other denominations in the past ten years, there would really be a great loss instead of a gain in the number of our ministers. The vacant churches of ability, and the home mission agencies alone could now provide a living—in many cases a very poor one at the start—to more than two hundred men of ability and piety. Literally scores of other mission points ought to be opened up in the home land. And the calls that come from abroad for relief for faithful missionaries whose strength is strained to the breaking point, and from the millions whom they, with their untiring zeal and interest, have not been able to reach at all, reveals a need for more ministers that is of "transcendent, urgent and of world-wide concern."

Prayer is our only hope of meeting this need—prayer, and the use of means. We are convinced that our ministers are now more faithful in presenting the claims of the ministry upon the boys and young men of the congregation, that the Sabbath-school teachers and officers are more concerned about helping the boys to discover

God's plan for their lives, and that more parents are willing and anxious that God may call their sons to become Ambassadors of Christ.

We have just received from the press the splendid address delivered by Rev. A. B. Curry, D. D., at our Montreat Conference last summer, "The Responsibility of the Church for an Adequate Ministerial Supply, and How it May be Met." It will be sent to any officer or member of our Church upon request. We also have for free distribution leaflets for parents and teachers, "Prayer for Men for the Ministry," Rev. W. H. Marquess, D. D., and "Religion in the Home," Rev. Walter W. Moore, D. D. For young men, "Every Man's Life a Plan of God," Horace Bushnell; "Shall I Enter the Ministry?" Edwin P. Burt; "The Ministry: A Challenge and an Appeal to Christian Young Men," W. H. Marquess. For boys, "What is to be Your Life Work? Why not the Ministry?" A. M. Fraser, and "A Pocket Full of Gems," Mildred Welch—containing eight short, earnest messages to boys.

The cost to our Committee for printing and mailing these tracts is about three

cents each. We are glad, however, to send them free of cost, accompanied with a personal letter, to any boy or young man whose name and address is furnished us.

The gratifying increase in the number of candidates has brought financial embarrassment to our Committee. A majority of these young men come from the homes of poor families, poor ministers, or poor artisans. Until last year we had been giving—or lending as the candidate preferred—a maximum of \$100 a year to each one who absolutely needed that amount. Last year we were called upon to aid 285 candidates—the largest number in the history of our Church. An insufficient amount was contributed by the Church, and so the maximum had to be scaled to \$82.50.

The indications are that there will be a larger number this year who will look to us for aid. Many of them declare they are in real need of assistance to the amount of more than \$100. What aid shall we grant them this year? The reply depends upon the liberality of God's stewards.

THE MARATHON RACE

BY MILDRED WELCH

THE first Marathon Race so many dim centuries ago, do you remember it, boys?—when upon that decisive battlefield the Greeks, through one long, valiant day fought the overwhelming forces of the Persians, and at evening left them lying heaps on heaps of slain.

Who would carry word of the victory to Athens? The choice fell upon a soldier, young, daring, swift of foot. He had fought all day in the thick of the fight, but waiting only to throw off the heaviest of his armor, he started on the long run of twenty-six miles from Marathon to Athens. The glory of Greece it was that carried him up hill and down, feeling not the stones which cut his feet, the sun which beat upon his head, the

dust which choked him; that winged his feet when brain and lungs and heart were bursting with the strain. On he ran, mile after mile dropping behind him, panting, exhausted, seeing nothing but the dusty ribbon of the road winding on before him till at last the walls of the ancient violet-wreathed city, Athens, his heart's love, came in sight. Through the gates he ran, heeding not cry or question, straight on to the market place where the Athenians awaited with heavy hearts the news of the battle. "Way for the messenger!" they cried, and the crowd opened, then closed in again around him as the soldier in one last, supreme effort shouted "Victory!" and fell dead at their feet.

Dead—but he had delivered the mes-

sage, and in after days the Marathon Race was added to the Olympic Games in which athletes from all the then known world competed, in honor of him who had held Greece's glory dearer than his life. It was the crowning race, the last and longest, and to him who had not only the endurance but the heart and soul to hear the call of ancient Greece and answer it, there fell the laurel crown, undying fame, the love and admiration of his countrymen.

They were glorious days, those days of ancient Greece, and thinking of them now after the centuries long gone by, we seem to find ourselves back in the Stadium on the marble seats that tier upon tier rise black with people, and we look beyond the wall to the enclosing hills where thousands more keep watch upon the road. The azure sky of Greece is over us, breezes from the blue Ægean blow softly, the sunshine glances on gleaming pillar and marvellous statue, the old heroes of Greece, warriors, poets, sculptors, philosophers watch with us. Suddenly there is a cry: "The runners are at the city gates!" and the multitude with one heart, one soul, one breath waits for the first that enters the Stadium. He comes, covered with dust, breathless, but a smile upon his face. He comes, and as he crosses the finishing line, a cry that seems to reach high heaven rises above all the pillars and temples of Athens. "A Greek! A Greek against the world!"

It was worth it all, wasn't it, boys, to win the Marathon Race? Worth all the long training, the self-denial, the rigid

obedience, the weariness and hunger, worth death, too, if like the first Marathon runner a fellow could carry the news of his country's victory.

Have you ever thought of the Marathon Race which a boy with the high spirit and splendid body of the old Greek athletes can run to-day—the carrying of Christ's message to the world?

It takes courage, grit, supreme endurance, and beyond all this a great ideal to win in this race. It will take all a boy has to *win*. For it is a long race and there are hardships for every step, loneliness, the heat and dust and stress of the way. But remember that the Marathon runner's race lay over a rough course. It was lonely, long and hard, with but a watcher here and there to speed him on, and it was only when the race was almost over and he had entered the Stadium that a hundred thousand voices urged him to the goal.

Oh! boy with the runner's soul may you enter the race and carry Christ's message of victory to those who wait for it! They wait amidst the din of city streets, among the silent hills and still places of the country side; they wait in distant lands, on island shores; they wait at home and they wait for *you*.

If you enter it, this Marathon Race, some day when the years have fallen behind you, and the dust and toil and pain of the road are past, you too will come in in the presence of ten thousand times ten thousand to claim the victor's wreath that fadeth not away.

FACTS FOR FUEL

"Facts are the fuel that feeds the fires of enthusiasm."

"If ye know these things happy are ye if ye do them."—John 13: 17.

"And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25: 40.

We have on our Roll of Beneficiaries of the funds of Ministerial Relief, 53 ministers, 140 widows and 14 orphans, 207 needy homes.

When the Church ordains a man to the gospel ministry, she says to him, "You minister to us in spiritual things and we will care for you in material things."

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—1 Cor. 9: 14.

The 53 ministers have reached the average age of 68 years.

The oldest beneficiary is 85 years of age, and has labored sixty-two years in the service of our Church. The youngest minister enrolled is 39 years of age, and is now an invalid.

"Take heed to thyself that thou forsake not the Levite as long as thou livest in the land."—Deut. 12: 19.

The 53 ministers have served Christ and our Church 1,948 years, an average term of service of thirty-seven years. The 154 deceased ministers whose families are on our rolls served for 4,182 years. These 6,130 years of service were rendered in the following Synods: Alabama, 434 years; Arkansas, 124; Florida, 163; Georgia, 522; Kentucky, 290; Louisiana, 78; Mississippi, 459; Missouri, 129; North Carolina, 575; Oklahoma, 86; South Carolina, 742; Tennessee, 369; Texas, 632; Virginia, 1,416; Foreign Mission field, 22; Presbyterian Church, U. S. A., 89.

"Let him that is taught in the word communicate unto him that teacheth in all good things."—Gal. 6: 6.

Of the 140 widows on our roll, the average age is about 62 years, and their husbands spent in the service of our Church an average of twenty-seven years.

In these homes of refinement and want are more than sixty-three little fatherless children under the age of 14 years. Of these thirty-three are not yet 10 years old.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."—Prov. iii: 27.

None of those whom we assist received more than \$425.00 last year. The average assistance to *each family* is \$166 per annum; or forty-five cents a day per family.

"But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him."—1 John 3:17.

Do you realize that there are aged and enfeebled ministers, who have broken down in the service of Christ and our Church, refined, patient, godly men, who are inadequately supplied with life's necessities, or wholly unprovided for now, to-day, at this present time; while thousands of dollars are being given by Presbyterians to objects very remotely related to the Kingdom of God, or to charities which are often unappreciated and accomplish little good. Some one has said, "This is a perversion of the Christian idea. It is the Church neglecting to practice among her own the gospel she preaches."

"If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."—1 Tim. 5: 8.

The little assistance which the Church gives through her Committee of Ministerial Relief brings more of cheer and sunshine into these darkened homes than you can imagine. The gratitude of the beneficiaries is unbounded. They say: "We are constantly remembering at the throne of grace those who have made this help possible." Have you a place in these prayers?

"For God is not unrighteous to forget your work and labor of love which ye have shewed towards his name, in that ye have ministered to the saints, and do minister."—Heb. 6: 10.

During the past fourteen months, nine ministers, ten widows, and two orphans have been called to their eternal reward. Many others, greatly advanced in age, are reported as daily growing weaker. In the evening time of life, without strength to serve, without means to secure the comforts, and in many cases, the *necessaries* of life, they wait a little while the summons of the Master. What we do for these must be done quickly!

"And we believe Thy word,

Though dim our faith may be,
Whate'er for Thine we do, O Lord,
We do it unto Thee."

—Bishop W. W. How.

THE ASSEMBLY'S HOME AND SCHOOL

A LETTER FROM BRAZIL

WHEN at home on furlough my family spent the school year in Fredericksburg, and part of the time I was pastor of the widows and children of the Home and School.

I can therefore speak from a full personal knowledge of the School and town.

I wish to say to you and to my fellow missionaries and to the whole Southern Church that the Home and School is the good Lord's own provision for our children.

From its inception to the present time it has been under His special care, and any one having experience with its workings must feel thankful that He has solved for us one of our most difficult problems:

HOW TO EDUCATE OUR CHILDREN.

Two of my colleagues have each three children in the Home and School, and are at rest because the problem is solved. I hope soon to send two of mine, and it is not flattery, but God's own truth, that I would rather send them to you than to anyone else. In fact, in my judgment, the children of most missionaries are better off in the Home and School than they would be in the homes and under the direction of their relatives in the United States, even when these relatives have the means for their education.

I say this after mature reflection and observation.

I consider the moral atmosphere of Fredericksburg and of the Home and School better than that of most cities. The world has made less inroads on the Church and Christian families there than any other large town that I know.

There is no place that I saw in the United States where the world and Church are separated as we see it in our mission work. No so-called Christian town which is not full of evils of every kind, yet when

it becomes necessary for parents to send their children away from home, I think that Fredericksburg can offer more advantages and less evils than any other school in the United States.

I believe that all missionaries, because of the Assembly's Home and School, are much better off in this respect than Christian parents in the United States. If they educate their children they have to send them away from home, and where can they find as much for the moral development of their children as in the Home and School?

It is a RISK to send children from home to any place in these times as it has been in all times. But many thousands of parents do send their children away from home for months at a time every year, and I am grateful that with a very limited purse I have the best place in the United States to educate my children.

Besides, when we are home on furlough, there is no place for us and our numerous progeny like Fredericksburg. We may make a visit to the houses of brothers and kinspeople, but to live a year and really live, there is no one to help us out but you.

You have, in fact, solved the problem and made it possible for the missionary to get both rest and profit from his vacation.

I only hope you may be able some day to buy or build some houses FURNISHED and ready for us. But as it is, I know that you will find a place where we can be comfortably and healthfully situated while in the United States. And this is a great consolation.

May our Lord bless you in your work and give you the means for its support.

Yours sincerely,

GEO. E. HENDERLITE.

DEPARTMENT OF SCHOOLS AND COLLEGES

I. The readiness with which a number of friends, churches, and Ladies' Societies have made contributions to the Students' Loan Fund has been gratifying and encouraging. Several loans were made at the recent meeting of the Executive Committee, and this moves me to caution the applicants to read, and read over again, the very clear and simple directions given in our blanks, and then to do exactly what is required. Business men are very particular—and ought so to be—about the payment of money. Such irregularities in an application may cause it to be rejected. Take time, please, to observe where you are required to sign your name, and sign it just as many times as may be necessary.

II. Further experience and observation but increase one's confidence in the plan borrowed, with their cordial consent and approval, from our Methodist brethren.

First, by lending the funds directly to worthy young men and young women, instead of investing it, according to the old plan, in stocks or depositing it in savings banks. Two thousand five hundred dollars, instead of producing at 4 per cent. \$100 annually to send one student only to college for one year, can on our new plan send twenty-five worthy students to college for one year; or six for their entire four years' course in college, with \$100 left over to help another student!

Secondly, it is really better for the student to borrow this money and repay it, because it develops independence and self help instead of dependence on others, and "waiting for something to turn up." Better acquire the habit of turning something up for himself. The Hon. Joseph E. Brown, of Georgia, who established a Loan Fund of \$50,000 to help worthy

young men in the University of his State, said to me in conversation: "It is well for an honest and industrious young man to owe a moderate sum of money than not. It teaches him the value of money; it sets him to work and to save the money with which to pay back what he has borrowed. I observe that nearly all the great fortunes began by a careful man borrowing money in order to make money. Of course my statement is not true of borrowing money for luxuries, like fine clothes. But it applies to money borrowed to make good, safe, growing investments. And I do not know as safe and profitable investment as money paid for a good, solid education." So spake a man of wisdom and experience, who was five times Governor, often in the Legislature, more than one term Senator of the United States. He reared and educated a large family, and died in possession of a large fortune.

Will not some friend of Christ and of His Church and people, inquire further about our Students' Loan Fund? Only \$400 in, say four annual payments, is needed to keep one worthy student constantly at college for all time! And the giver has the privilege of giving to this scholarship his own name or that of a dear friend—mother, wife or child—thereby securing a monument more enduring than marble or bronze. Students of the right kind will repay the loan. Governor Brown's fund of \$50,000 is now reported to be \$217,000. And the Methodist Church in 1908 received \$50,000 of funds repaid. Let us hear from you.

WM. E. BOGGS,

Secretary in charge of Schools and College Work.



CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Receipts from April 1 to August 31, 1911

We are glad to present a full statement of our financial condition—showing the amounts requested by the General Assembly, the amounts received for the first five months, April-August, of the present year, a comparative statement of the same period of last year, and the amounts yet to be raised.

The General Assembly requested that fourteen per cent., or \$129,000, of the benevolent funds contributed for her work should go to the Executive Committee of Christian Education and Ministerial Relief to be divided: One-third for Education for the Ministry, one-half for Ministerial Relief, one-tenth for the Assembly's Home and School, and one-fifteenth to Schools and Colleges. In addition to this the Assembly requests that \$192,943.66 be added to the Endowment Fund of Ministerial Relief—making it at least \$500,000.

ALL CAUSES.—The General Assembly asks for all these causes \$129,000 for the year. Of this amount we have received during the first five months a total of \$27,310.09. During the same period last year we received for all causes, \$32,317.33—a decrease of \$5,007.24. There remains a balance of \$101,689.91 to be raised in the next seven months.

EDUCATION FOR THE MINISTRY.—Amount requested by the General Assembly, \$43,000. Amount received first five months: Churches, \$6,721.23; Sabbath-schools, \$168.41; Societies, 54.83; individuals, \$204.67; legacies, \$274.53; refunded by candidates, \$117.50; miscellaneous, \$54.86; total, \$7,596.03. Total amount received during same period last year, \$10,096.09. Decrease, \$2,500.06. Amount yet to be raised for Ministerial Education, \$35,503.97.

MINISTERIAL RELIEF.—Amount requested, \$64,500. Received, April-August:

Churches, \$5,790.25; Sabbath-schools, \$170.69; Societies, \$16.00; individuals, \$108.50; interest, \$7,350.33; legacies, \$206.44; refunded, \$25.00; miscellaneous, \$51.34; total, \$13,718.55. Received during same period last year, \$17,617.71. Decrease, \$3,899.16. Amount yet to be raised for Ministerial Relief \$50,781.45.

THE HOME AND SCHOOL.—Amount requested, \$12,900. Received April-August: Churches, \$1,519.81; Sabbath-schools, \$157.51; Societies, \$106.26; individuals, \$1,139.12; legacies, \$68.10; board, tuition and rent, \$2,304.72; miscellaneous, \$11.10; total, \$5,306.62. Received during same period last year, \$4,326.24. Increase, \$980.38. Amount yet to be raised for the Home and School, \$7,593.38.

SCHOOLS AND COLLEGES.—Amount requested, \$8,600. Received, April-August: Churches, \$726.75; Sabbath-schools, \$19.61; Societies, \$22.27; individuals, \$3.53; miscellaneous, \$16.73; total, \$788.89. Received during same period last year, \$277.29. Increase, \$511.60. Amount yet to be raised for Schools and Colleges, \$7,811.11.

SCHOOLS AND COLLEGES—LOAN FUND.—No part of the regular collection is given to this Fund, and no definite amount has been asked by the Assembly. Amount of Fund, March 31, 1911, \$4,956.17. Received, April-August: Societies, \$300.50; individuals, \$575.00; miscellaneous, \$76.53; total, \$952.03. Received during same period last year, \$645.84. Increase, \$306.19. Total amount of Scholarship Loan Fund, \$5,908.20.

THE ENDOWMENT FUND OF MINISTERIAL RELIEF.—No part of the regular col-

lection is given to this Fund. The Assembly asks that it be made at least \$500,000 as soon as possible. Of this amount \$304,810.25 had been raised March 31, 1911. Received, April-August: Churches, \$735.01; Sabbath-schools, \$31.60; Societies, \$25.19; individuals, \$879.40; legacies, \$567.89; miscellaneous, \$7.00; total, \$2,246.09. Received during the same period last year, \$1,186.97. Increase, \$1,059.12. Total amount of Endowment Fund, August 31, 1911, \$307,056.34. Amount yet to be raised, at least, \$192,943.66.

MONEY NEEDED.—It will be seen by this report that we are in great need of money. Unless a large proportion of our churches adopt the every-member canvass plan, and work it well at once, we will soon be facing a serious condition. Instead of the six collections formerly ordered by the Assembly for the causes, we now have only two—April and December—one of which has already been taken.

Please forward all funds as promptly as possible to MR. JOHN STITES, Treasurer, Fifth and Market Streets, Louisville, Kentucky.

A PASTOR

DR. J. G. HOLLAND

“He knows but Jesus Christ, the crucified.
 Ah, little recks the worldling of the worth
 Of such a man as this upon the earth!
 Who gives himself—his all—to make men wise
 In doctrines which his life exemplifies.
 The years pass on, and a great multitude
 Still find in him a character whose light
 Shines round him like a candle in the night;
 And recognize a presence so benign
 That to the godless even it seems divine.
 He bears his people’s love within his heart,
 And envies no man, whatsoe’er his part.
 His church’s record grows, and grows again,
 With names of saintly women-folks and men.
 And many a worldling, many a wayward youth,
 He counts among the trophies of his truth.
 Oh, happy man! There is no man like thee,
 Worn out in service of humanity.
 And dead at last, ’mid universal tears,
 Thy name a fragrance in the speaker’s breath,
 And thy divine example life in death.”



THE TREASURY.

CONTRIBUTIONS FOR FOREIGN MISSIONS RECEIVED IN AUGUST, 1911.

Help us to make the Annual Report an accurate report by always giving the name of your Church and Presbytery when sending contributions. If the name of your Society does not indicate it, please indicate whether Men's, Ladies', or Children's, by "M," "L," or "C."

Address all communications to the Executive Committee Foreign Missions.

LEGACIES.

Mrs. A. S. Colyar, \$9.90; White Fund, \$25.

GENERAL MISCELLANEOUS.

Miss Anna T. Ballentine, West Chester, Pa., \$32; Cardenas Ch., \$50.27; Mrs. C. D. Ballard, Garnett, Kansas, \$4.10; Miss Edna Kenly, Sea View, Mass., \$10; Friend, \$4; M. D. S., \$25, \$25; A Friend, \$100; A Friend, Wagstaff, Kansas, \$5; Friends, through W. H. Forsyth, \$27; Thank Offering from Montreat Woman's Conference, \$30.25; Dr. J. Randolph Graham, New York City, \$10.

PRESBYTERIAL MISCELLANEOUS.

ALABAMA.

Mrs. Sue A. Bissett, \$5; A. W. Nosned, Birmingham, \$4.65, \$1.25.

ARKANSAS.

Mrs. S. C. Alexander, Pine Bluff, \$5; Mr. S. R. Oglesby, Hope, \$2; Mrs. F. Galbreth, Junction City, \$1; A Friend, Fordyce, \$2; Two Friends, Little Rock, \$5; Henry Moore, Blevins, \$5.

GEORGIA.

Mr. and Mrs. D. B. Curry, Climax, \$11; Mr. L. N. Turner, Albany, \$7.

KENTUCKY.

John M. Hope, Christiansburg, \$15; Mrs. Nan-
nie E. Morrow, Louisville, \$10.

LOUISIANA.

Mrs. M. W. Bland, Pt. Pleasant, \$20; Mrs. S. A. McKowen, Jackson, \$300.

MISSOURI.

Mr. John David Brooks, Independence, \$2,500; Mrs. E. B. Krausse, St. Louis, \$2.

NORTH CAROLINA.

A Friend, \$1; John McEachern, Greensboro, \$5; Miss Mary McPheeters, Hendersonville, \$5; Mrs. Laura C. Phillips, Chapel Hill, \$2.

SOUTH CAROLINA.

Friend, Blacksburg, \$2; Miss Ellen King, Charleston, \$15; Miss Letha Lawn, Fort Lawn, \$1; Friend, Olanta, \$25; Dr. H. H. Wyman, Aiken, \$500.

TENNESSEE.

Friend, \$100; E. W. King, Bristol, \$50; E. Vass, Memphis, \$5.

TEXAS.

The Lord's Debtors, DeLeon, \$2; G. C. McKelvey, Temple, \$5; Rev. and Mrs. John A. Williams, Ladonia, \$5.

VIRGINIA.

Gifts through Rev. R. D. Bedinger, \$5; Mrs. J. D. B., Charleston, W. Va., \$5; N. F. Cross, \$15; Friend, Danville, \$500; Friend, Fredericksburg, \$10; Mr. Tracey Loyd, \$5; Miss Jessie Houston, Richmond, \$50; Mr. Alfred Jones, West Virginia, \$5, \$10; "Classes" through J. H. Marshall, Williamsville, \$4.23; Mrs. Henry Miller, Rock Bridge Baths, \$100; A Friend in Tuckahoe, \$5; A. R. Turnbull, Lexington, \$10; Mr. L. B. Turnbull, Lexington, \$10; Dr. E. Woods, Jr., Charlottesville, \$10; Miss Lillian Bowen, Pocomoke City, Md., \$1.

Total, \$4,721.65.

ALABAMA.

East Alabama—Eufaula Ch., \$15; Pine Flat Ch., \$4.15; Union Springs Wilson M. S., \$12.

Mobile—Broad St. L. M. S., \$2.50; Central Stuart L. M. S., \$3.15; Evergreen Ch., \$8.15; Government St. S. S., \$562.22; Stockton Ch., \$60.

North Alabama—Anniston 1st Y. W. M. S., \$30.20; Helping Hands, \$2.18; Avondale Ch., \$11.45, \$9.55; Birmingham 1st W. M. S., \$14; Birmingham 3d W. M. S., \$15; Florence 1st W. F. M. S., \$7; Gadsden 1st W. F. M. S., \$12.50; Tusculumbia Ch., \$41.85; S. S., \$5.05; Woodlawn S. S., \$4.04.

Total, \$819.99.

ARKANSAS.

Arkansas—Argenta 1st W. M. S., \$10.05. Ouachita—Ashdown S. S., \$2.00; Mt. Holly Ch., \$2; Washington Ch., \$14.04.

Pine Bluff—Monticello Ch., \$50; L. M. S., \$6.05; Pine Bluff 1st Church, \$3.65.

Washburn—Springfield Ch., \$3.60.

Total, \$91.39.

FLORIDA.

Florida—Floralia L. A. S., \$25; Greta Ch., \$6.66; Quincy Ch., \$55; L. M. S., \$12; St. Andrews Bay Ch., \$18.66.

St. John—Bethel W. M. S., \$12.50; Lakeland L. H. and F. M. S., \$5; Plant City L. H. and F. M. S., \$5; Tampa 1st S. S. (Baraca Class), \$50.

Suwanee—East Jacksonville Penny Makers, \$7; McIntosh Ch., \$5.

Total, \$201.82.

GEORGIA.

Athens—Athens 1st L. M. S., \$34.15; Royston Ch., \$1.75.

Atlanta—Decatur Ch., \$13.87; Inman Park Ch., \$13.50; North Ave. Ch., \$57.92, \$80.33; Turin Ch., \$3; Westminster Ch., \$15.06; Bible Class, \$1.50; W. M. S., \$16.13.

Augusta—Augusta 1st Ch., \$6.34, \$600; Lexington Ch., \$3.37.

Cherokee—Bethel L. M. S., \$5; Cartersville L. M. S., \$5; Lafayette L. M. S., \$12.50; Marietta W. F. M. S., \$6; Rome 1st L. A. S., \$30.

Macon—Americus L. M. S., \$13.90; Bainbridge Ch., \$24.51; Camilla L. M. S., \$15; Columbus 1st Ch., \$500; East Macon Ch., \$4.50; Thomasville Ch., \$10.

Savannah—Blackshear W. M. S., \$14; Fitzgerald Ch., \$1.11; Valdosta Ch., \$21.50; L. F. M. S., \$5.50; Wayside 1st F. M. S., \$3.30.
Total, \$1,518.74.

KENTUCKY.

Ebenezer—Crittenden Ch., \$13.35; Madison Ave. Ch., \$5; Sharon Ch., \$17.50; Washington Ch., \$3.55; L. M. S., \$3.45.

Louisville—Bardstown Road Ch., \$7.76; Beulah Ch., \$12.50; Elizabethtown Ch., \$13.43; Harrods Creek Ch., \$50, \$8; Hebron Ch., \$28.35; Highland Ch., \$100; Louisville 2d Ch., \$186.11; Mulberry L. M. S., \$19.75; Owenton Ch., \$5; Stuart Robinson Mem'l Ch., \$20.

Transylvania—Pisgah Y. L. M. S., \$10.
Total, \$503.75.

LOUISIANA.

Louisiana—Lake Charles Ch., \$10; Plains L. M. S., \$28.

New Orleans—Carrollton Ch., \$100; Covington L. F. M. S., \$25; Second German S. S., \$5; Madisonville L. M. S., \$5; Prytania St. G. M. Band, \$11; New Orleans 1st Ch., \$150.

Red River—Alabama S. S., \$6.86.
Total, \$340.86.

MISSISSIPPI.

Central Mississippi—Central Jackson Ch., \$37.53.

East Mississippi—Bloomfield L. M. S., \$7.70; Columbus 1st Ch., \$176.44.

Meridian—Pass Christian Ch., \$5; S. S., \$17, \$13.30.

Mississippi—Bensalem Ch., \$3.65; Union Ch., \$9.65.

North Mississippi—Sumner Ch., \$25.30.
Total, \$282.27.

MISSOURI

Lafayette—Lamar 1st Ch., \$12.50; Lexington Ch., \$50; L. M. S., \$65.50; Marshall Ch., \$200; Pleasant Hill M. S., \$18.45; Westminster Springfield W. F. M. S., \$12.50; Ch., \$22.

Palmyra—South Fork S. S., \$6.25.
Potosi—Brazau Ch., \$11.52; Pleasant Hill Ch., \$38.30; S. S., \$13.29.

St. Louis—Central St. Louis Ch., \$75; Clayton S. S., \$13.17.

Upper Missouri—Central Kansas City Ch., \$163.47; Eastminster Ch., \$300; Morton-Hardin L. M. S., \$30; St. Joseph 1st K. D. M. S., \$150; Ch., \$321.95; K. D. M. S., \$300.
Total, \$1,803.90.

NORTH CAROLINA.

Asheville—Asheville 1st Ch., \$54.04; Davidson River Ch., \$5.46; Montreat Ch., \$3; W. M. S., \$11.50; Oakdale Ch., \$0.75.

Concord—Davidson Ch., \$165; Hickory L. M. S., \$6; S. S., \$2.13; McKinnon S. S., \$5.70; Mocksville S. S., \$3.86; Mooresville 1st Ch., \$87.85; L. M. S., \$7; W. M. M. Soc., \$5.15; Poplar Tent Ch., \$15; Thyatira L. M. S., \$20.05.

Fayetteville—Big Rockfish Ch., \$7.15; Center Ch., \$15; Covenant Ch., \$2; L. M. S., \$1.60; Ch., \$8.05; L. M. S., \$1.95; Gulf L. F. M. S., \$18.15; Haywood Ch., \$2.67; Ida Mills Men's Soc., \$8.86; L. M. S., \$8.75; C. M. S., \$3.52; Laurel Hill Men's F. M. S., \$2.75; L. F. M. S., \$5.10; G. F. M. S., \$1.80; Smithfield L. A. & M. S., \$5; St. Paul Ch., \$50.

Kings Mountain—Long Creek Ch., \$10.34; Lowell S. S., \$9.75.

Mecklenburg—Amity Ch., \$2; Cornelius Ch., \$25.02; Charlotte 1st S. S., \$79.23; Charlotte 2d L. H. & F. M. S., \$42.13; Hopewell Ch., \$5.55; L. M. S., \$7; Huntersville Ch., \$34.80; Mallard Creek Ch., \$30.15; Pee Dee Ansonville F. M. S., \$14.55; Providence Ch., \$13; Steel Creek Ch., \$100; Sugar Creek L. F. M. S., \$20; Wadesboro W. M. S., \$7.25; Westminster Ch., \$20.30.

Orange—Asheboro Ch., \$50; Bethany Ch., \$3.30; Bethel Ch., \$3.35; S. S., \$3; Burlington Ch., \$7; Ch. of the Covenant Ch., \$84.55; Hawfields Ch., \$31; Jefferson Ch., \$2; Leaksville L. M. S., \$2;

Lexington Ch., \$50; Mt. Alry Ch., \$9.56; Reidsville Ch., \$85; Smyrna Ch., \$0.72; Stoneville L. M. S., \$1.00; Westminster Ch., \$42.43; L. A. & M. S., \$9.20; Y. L. M. S., \$1.70; E. H. S., \$0.71; Covenanters, \$0.30; Winston 1st Ch., \$50, \$100.

Wilmington—Oak Plains Ch., \$7; St. Andrews Ch., \$166.60; Whiteville Ch., \$11.50.
Total, \$1,677.83.

OKLAHOMA.

Mangum—Erick Ch., \$15.20.

SOUTH CAROLINA.

Bethel—Concord L. M. S., \$16; Heath Springs L. M. S., \$5; Liberty Hill S. S., \$21.65; Mt. Pleasant Ch., \$4.50; Ruby Ch., \$6; White Oak Ch., \$10.

Charleston—Charleston 1st Ch., \$100; Columbia 1st Ch., \$107.62; Edisto Island "I. J. M." Mem. M. Band, \$13.40.

Enoree—Dorroh Ch., \$3.60; Liberty Springs Ch., \$8; Miriam Band, \$3.75; Spartanburg 1st Ch., \$66.

Harmony—Beulah Ch., \$11; Camden Ch., \$20.73; Hebron Ch., \$16.70; Indiantown Ch., \$21.50; Rosemary Ch., \$1.60; Sumter "A. L." Soc., \$20; W. M. S., \$40; Ch., \$2.25; Williamsburg Ch., \$6; W. M. S., \$6.70.

Pee Dee—Cheraw Ch., \$25; Florence Ch., \$16.40.
South Carolina—Donalds L. A. & M. S., \$10; Edgefield L. A. & M. S., \$7.85.
Total, \$571.25.

TENNESSEE.

Columbia—Bethel C. M. S., \$5; Columbia 1st Ch., \$6.25, \$50; Fayetteville L. M. & A. S., \$5; Frierson Mem'l Ch., \$10.65; Lewisburg Ch., \$6.70.

Holston—Johnson City 1st Ch., \$33.20; L. M. S., \$30.69; Rogersville L. M. S., \$13; New Providence Ch., \$8.75; Windsor Ave. Ch., \$18.15; C. E. S., \$2.50.

Knoxville—Chattanooga 1st L. M. S., \$224.88, \$35.

Memphis—Bolivar L. F. M. S., \$5.85; Covington 1st Ch., \$10; Memphis 2d Ch., \$100.63; Banyan Circle, \$50; S. S., \$100; S. S. (Colored), \$10; Mt. Carmel Ch., \$31.

Nashville—Bethsalem Ch., \$28.28; Clarksville 1st Ch., \$50; Cottage Ch., \$4.46; Glen Leven L. F. M. S., \$7, \$11.50; Madison Ch., \$17.51; L. A. S., \$9.05; Moore Mem'l Ch., \$43.92; W. F. M. S., \$5.50.

Western District—Brownsville L. M. S., \$26; Humboldt Ch., \$8.35.
Total, \$968.82.

TEXAS.

Brazos—Angleton Ch., \$5.50; Bay City Ch., \$700; Giddings Ch., \$12.

Cisco—Haskell Ch., \$2.95.

Central Texas—Austin 1st Ch. (Southern), \$18.15; Chilton Ch., \$10; Georgetown Ch., \$6.65; Highland S. S., \$3.10.

Dallas—Dallas 1st Ch., \$100, \$10.30; S. S., \$21.95; Oak Cliff Ch., \$100.

Eastern Texas—Beaumont 1st W. M. S., \$4.

Ft. Worth—Broadway C. E. S., \$12.50.

Panhandle—Amarillo 1st M. S., \$4.75; Childress 1st F. M. S., \$3.60.

Paris—Honey Grove Ch., \$13.36; Paris 1st Ch., \$45.

Sherman—Bowle Ch., \$11.80; College Park L. H. & M. S., \$6.50; McKinney 1st L. M. S., \$15.

West Texas—Cuero 1st Ch., \$16; Gollad Ch., \$15.35; Gonzales 1st W. M. S., \$29.85; Westminster Ch., \$9.90.

Total, \$1,178.21.

VIRGINIA.

Abingdon—Bell Spring Ch., \$61.60; S. S., \$19.25; Dublin Ch., \$14.09.

Chesapeake—Mitchells L. M. S., \$20; Washington 2d Ch., \$21.26; S. S., \$12.45, \$12.35.

East Hanover—Pryor Mem'l "P. F. P." Soc., \$5; "G. Hudson" M. Bd., \$8; Ch., \$15.85; Tabb W. M. S., \$10; Westminster Ch., \$9.70.

Greenbrier—Baxter Ch., \$3.19; Hillside L. H. & F. M. S., \$15; Lewisburg Ch., \$98.85; L. F. M. S., \$25.25; Ch., \$15; Liberty Ch., \$12.50; Marlinton W. M. S., \$11.70.

Kanawha—Kanawha Salines L. A. & M. S., \$14. *Lexington*—Bethel S. S., \$3.64; Broadway Ch., \$9.74; Laymen's M. M., \$5.48; Buena Vista Ch., \$13.64; Burnsville Ch., \$8.69; Central Clarksburg Ch., \$25; Colliertown Ch., \$10; Davis Mem'l Ch., \$20, \$200; East Bethel S. S., \$10.83; Goshen L. M. S., \$6.35; Harrisonburg Ch., \$100; Lexington W. F. M. S., \$37.80; Y. W. M. S., \$7; Mossy Creek Ch., \$35.29; Mt. Carmel Raphine S. S., \$2.21; Rocky Spring Ch., \$4; S. S., \$7; Staunton 1st Ch., \$24.18; Timber Ridge W. H. & F. M. S., \$42; Waynesboro Ch., \$80; Williams-ville Westminster S. S., \$2.96; Ch., \$16.71, \$4.

Montgomery—Falling Spring Ch., \$23.62; Glasgow Ch., \$14.50; Rivermont Ave. "R. D. F." M.

S., \$20; Roanoke 1st Ch., \$22.60; Roanoke 2d Ch., \$50, \$50.

Norfolk—Belle Haven Ch., \$25; Holmes Ch., \$17.85; Newport News 1st S. S., \$20; Norfolk 1st Ch., \$60; Norfolk 2d Ch., \$1; Portsmouth 1st W. F. M. S., \$15; S. S. (Primary Dept.), \$3; L. M. S., \$6.25.

Roanoke—Briery L. M. S., \$3.95; Danville 1st L. M. S., \$4, \$11.55; Mercy Seat Ch., \$19.37; New Concord Ch., \$23.17; S. S., \$24; Mission S. S., \$5; Spring Hill Ch., \$14.30.

West Hanover—Charlottesville Ch., \$25; Massies Mill Ch., \$2; New Store F. M. S., \$5; Olivet Ch., \$5.

Winchester—Berryville Ch., \$23; S. S., \$10.30; Cedar Cliff S. S., \$5; Charles Town Ch., \$100; Martinsburg Ch., \$82.25; S. S., \$50; Piedmont M. S., \$11; Romney Ch., \$38.48; Thomas S. S., \$5. Total, \$1,877.75.

Grand total, \$16,573.43.

ASSEMBLY HOME MISSION RECEIPTS FOR AUG., 1911

"Offer unto God thanksgiving; and pay thy vows unto the Most High."—Psa. 50:14.

SYNOD OF ALABAMA.

East Alabama.—Andalusia Ch., \$2.02; Nixburg, \$2.65.

Mobile.—Evergreen Ch., \$4.60. *North Alabama*.—Bessemer Ch., \$5.30; Hatcher Creek Ch., \$4.65; Tusculumbia Ch., \$12.66. *Tuscaloosa*.—Aliceville Ch., \$7.00; Catherine Ch., \$20.00.

SYNOD OF ARKANSAS.

Ouachita.—Texarkana First Ch., \$1.10.

SYNOD OF FLORIDA.

Florida.—Euclhee Valley Ch., \$5.03; St. Andrews Bay Ch., \$13.46. *Suwanee*.—McIntosh S. S., \$10.00; Springfield Ch., \$14.00; M. S., \$11.00.

SYNOD OF GEORGIA.

Athens.—Royston Ch., \$2.00. *Atlanta*.—North Ave. Ch., \$109.12; M. S., \$3.00; First (Atlanta) Ch., M. S., \$65.00 (Special); Inman Park (Atlanta) Ch., \$3.06; S. S., \$5.00; West End (Atlanta) Ch., \$4.70; Decatur Ch., \$20.11.

Augusta.—Augusta First Ch., \$81.82.

Cherokee.—Cartersville M. S., \$5.00.

Macon.—Bainbridge First Ch., \$6.00.

SYNOD OF KENTUCKY.

Ebenezer.—Synod's Evangelistic Com., \$85.00; Central (Mayesville) Ch., \$6.00. *Louisville*.—Highland Park Ch., \$11.90; S. S., \$9.12; Elizabethtown Ch., \$4.48. *Transylvania*.—Pisgah Ch. M. S., \$2.00.

West Lexington.—Walnut Hill S. S., \$3.00.

SYNOD OF LOUISIANA.

New Orleans Presbytery, \$1,554.50; Jeanerette S. S., \$3.40.

SYNOD OF MISSISSIPPI.

Central Mississippi.—Blackmantown Ch., \$2.50; Salem Ch., \$5.35; Shongalo Ch., \$10.00. *East Mississippi*.—Columbus First Ch., \$11.11. *Mississippi*.—Unity Ch., \$3.78; Red Lick (Special) M. S., \$6.00; Pine Ridge S. S., \$1.00. *North Mississippi*.—Senatobia Ch., \$25.00.

SYNOD OF MISSOURI.

Lafayette.—Westminster Ch., \$3.70; Memorial Ch., \$4.36. *Potosi*.—Apple Creek First M. S., \$3.00; Farmington S. S., \$5.00; South Bellevue Ch., \$5.10. *St. Louis*.—Central (St. Louis) Ch., \$50.00. *Upper Missouri*.—St. Joseph First Ch., \$40.00.

SYNOD OF NORTH CAROLINA.

Asheville.—Hendersonville Ch., \$22.53. *Concord*.—Davidson Ch., \$37.00; Rocky River M. S., \$10.00; Popular Tent, \$5.00. *Fayetteville*.—Aberdeen Ch., \$8.42; Church of the Covenant, \$2.75; Haywood Ch., \$1.47; Montpelier Ch., \$6.48; Dundarrach Ch., \$2.77; Bluff, \$3.60. *Kings Mountain*.—Long Creek Ch., \$4.64; Rutherfordton S. S., \$2.00. *Orange*.—Hawfields Ch., \$8.50; Lexington Ch., \$40.00; Stoneville M. S., \$1.00.

SYNOD OF OKLAHOMA.

Durant.—Colbert Ch., \$2.70.

SYNOD OF SOUTH CAROLINA.

Bethel.—Fishing Creek Ch., \$2.00; Hopewell Ch., \$2.00; Oakland Ch., \$3.00; Beersheba Ch., \$11.50; Fort Mill Ch., \$20.00; Rock Hill First Ch., \$5.00; Ruby Ch., \$3.00; Pleasant Grove Ch., \$16.80; Woodlawn Ch., \$35.00; White Oak Ch., \$5.00.

Charleston.—Columbia First Ch., \$47.07; Estill M. S., \$8.81.

Harmony.—Beulah Ch., \$6.50; Camden Ch., \$9.95.

Pee Dee.—Florence Ch., \$18.00; Marion Ch., \$11.00; Lamar S. S., \$1.70.

Piedmont.—Easley Ch., \$12.00.

South Carolina.—Johnston Ch., \$3.30.

SYNOD OF TENNESSEE.

Columbia.—Columbia First Ch., \$44.10. *Holston*.—Jonesboro First M. S., \$8.50; New Providence Ch., \$8.80.

Knoxville.—Knoxville First S. S., \$3.53; Lenoir (Southern Ch.) \$15.00.

Memphis.—Mt. Carmel Ch., \$11.70.

Nashville.—Decherd Ch., \$10.43; Glen Leven S. S., \$21.18; Clarksville First Ch., \$16.67.

SYNOD OF TEXAS.

Central Texas.—Woolf Ridge Ch., \$2.50; Corsicana First Ch., \$6.25.

El Paso Presbytery, \$50.00.

Sherman.—College Park Ch., \$2.30; Bowle First Ch., \$2.95.

SYNOD OF VIRGINIA.

Abingdon.—Bell-Spring Ch., \$9.00; Rural Retreat Ch., \$37.86.

Chesapeake.—Washington-Second Ch., \$8.52.

East Hanover.—Richmond Third Ch., \$23.43.

Greenbrier.—Liberty M. S., \$1.00.

Lexington.—Buena Vista Ch., \$9.69; Bethesda Ch., \$14.56; Hot Springs M. S., \$10.00; Lexington M. S., \$15.00; Rocky Springs S. S., \$7.00; Ruddle Ch., \$0.72; Upper Tract Ch., \$2.64; Waynesboro Ch., \$20.00.

Montgomery.—Glasgow Ch., \$3.54; Falling Spring Ch., \$7.18; Roanoke First Ch., \$10.16; Otterwood Ch., \$4.65.

Norfolk.—Holmes Ch., \$4.46; Norfolk First Ch., \$22.91.

Winchester.—Elk Branch Ch., \$10.75; Keyser Ch., \$2.20; Shenandoah Jct. Ch., \$5.00.

MISCELLANEOUS.

Mrs. Bertha B. Boley, \$1.00; Mr. John D. Brooks, \$2.500; "J. D. C." \$50.00; "C. S. P." and sisters, \$300.00; Miss Ellen King, (Special) \$25.00; Lord's Debtors, \$1.00; Mr. and Mrs. C. E. Moore, \$15.00; Mrs. Sue McCampbell, \$2.00; Mr. M. F. McMillan, Sr., \$100.00; Mr. E. F. McRae, (Special) \$5.00; Mr. J. T. Wardlaw, \$10.00.

A. N. SHARP, Treasurer.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—Congo Mission. [19]

IBANJ. 1897.

Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. A. L. Edmiston (c).
Tuscaloosa, Ala.
Miss Kate A. Taylor (c).
Rev. A. A. Rochester (c).

LUEBO. 1891.

Rev. W. M. Morrison.
Rev. Motte Martin.
*Mrs. Motte Martin.
*L. J. Coppedge, M. D.
Mr. and Mrs. W. B. Scott.
Mr. Jos. G. Pritchard.
Rev. & Mrs. L. A. De Yampert (c).
Miss Maria Fearing (c).
Rev. and Mrs. G. T. McKee.
Rev. Robt. D. Bedinger.

E. BRAZIL MISSION. [16]

LAVRAS. 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Miss Ruth See.
*Miss Genevieve Marchant.
Mr. and Mrs. A. F. Shaw.
Mrs. D. G. Armstrong.
Rev. Joseph Orton.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. M. B. Hunnicutt.

ALTO JEQUITIBA. 1900.

Mrs. Kate B. Cowan.

W. BRAZIL MISSION. [11]

ITU. 1909.

*Rev. and Mrs. R. D. Daffin.

BRAGANCA. 1909.

Rev. and Mrs. Gaston Boyle.

CAMPINAS. 1869.

*Mrs. F. V. Rodrigues,
Fredericksburg, Va.
*Rev. and Mrs. J. R. Smith.

SAO PAULO.

Rev. and Mrs. J. P. Smith.

DESCALVADO. 1908.

Rev. and Mrs. Alva Hardie.
N. BRAZIL MISSION [11]

FORTALEZA. 1882.

Mrs. R. P. Baird, Fredericksburg,
Virginia.

GARANHUNS. 1895.

Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.

PERNAMBUCO. 1873.

Miss Eliza M. Reed.
Miss Margaret Douglas.

CANHOTINMO.

Dr. and Mrs. G. W. Butler.

NATAL.

Rev. and Mrs. W. C. Porter.

MID-CHINA MISSION. [72]

TUNGHIANG. 1904.

Rev. and Mrs. P. F. Price.
Rev. and Mrs. J. Y. McGinnis.
Dr. and Mrs. A. C. Hutcherson.
Rev. and Mrs. H. Maxey Smith.
Miss Elizabeth Corriher.
Miss R. Elnore Lynch.
Miss Kittle McMullen.

HANGCHOW. 1867.

Rev. and Mrs. J. L. Stuart, Sr.
*Rev. G. W. Painter, Pulaski, Va.
Miss E. B. French.
Miss Emma Boardman.
Miss Mary S. Mathews.
*Rev. and Mrs. Geo. Hudson.
Miss Venie J. Lee, M. D.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Miss Rebecca E. Wilson.
Rev. and Mrs. R. J. McMullen.

SHANGHAI.

Rev. and Mrs. S. I. Woodbridge.

KASHING. 1895.

*Rev. and Mrs. W. H. Hudson.
Dr. & Mrs. W. H. Venable, M. D.
Rev. and Mrs. J. M. Blain.
*Miss Elizabeth Talbot.
*Mr. & Mrs. H. B. Vanvalkenburgh.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
*Miss M. D. Roe.
Miss Mildred Watkins.

KIANGTIN. 1895.

Rev. and Mrs. L. I. Moffett.
Rev. and Mrs. Lacy L. Little.
*Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
*Miss Ryda Jourloman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.

NANKING.

Rev. and Mrs. J. L. Stuart, Jr.
Dr. and Mrs. R. T. Shields.

SOOCHOW. 1872.

Mrs. H. C. DuBose.
Dr. and Mrs. J. R. Wilkinson.
Dr. J. P. Mooney.
Miss Annie E. Wilkinson.
Miss S. E. Fleming.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
Rev. J. W. Davis.

NORTH KIANGSU MISSION. [62]

CHINKIANG. 1883.

Rev. and Mrs. A. Sydenstricker.
*Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. C. F. Hancock.
*Rev. and Mrs. J. T. McCutchan.
Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Grenshaw.

TAICHOW. 1908.

Rev. C. N. Caldwell.
*Mrs. C. N. Caldwell.
Fredericksburg, Va.
Rev. F. A. Brown.
Dr. R. M. Stephenson.

HSUCHOU-FU. 1897.

Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen.
Rev. and Mrs. Thomas B. Grafton.
Rev. and Mrs. A. D. Rice.
Rev. and Mrs. H. W. White.
Rev. Geo. P. Stevens.
Miss Mary P. Thompson.
Miss Charlotte Thompson.

HWAIAIFU. 1895.

Rev. and Mrs. H. M. Woods,
Charlottesville, Va.
Miss Josephine Woods.
Rev. O. F. Yates.
Dr. and Mrs. Wm. Malcolm.

SUCHIEN. 1893.

Dr. and Mrs. J. W. Bradley.
*Rev. B. C. Patterson.
*Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
†Miss Mary Johnston.
†Miss Bella McRoberts.

TSING-KIANG-PU. 1887.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. Jas. B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
*Miss Esther H. Morton.
Miss Ellen Baskerville.
Miss Sallie M. Lacy.
Rev. Lyle M. Moffett.

HAICHOW. 1908.

Rev. and Mrs. J. W. Vinson.
*L. S. Morgan, M. D.
*Mrs. L. S. Morgan, M. D.

CUBA MISSION. [18]

CARDENAS. 1899.

Rev. and Mrs. R. L. Wharton.
Mr. and Mrs. E. R. Sims.
Miss M. E. Craig.

CAIBARIEN. 1891.

Mrs. J. G. Hall.
Miss Edith M. Houston.
*Rev. and Mrs. F. H. Wardlaw.

REMEDIOS. 1902.

*Rev. and Mrs. J. T. Hall.

PLACETAS. 1909.

*Miss Janet H. Houston.
Rev. and Mrs. H. F. Beaty.
Miss Mary I. Alexander.
Miss Eloise Wardlaw.

CAMAJUANI.

Rev. and Mrs. J. H. Gruver.

JAPAN MISSION. [39]

KOBE. 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan.
Rev. and Mrs. H. C. Ostrom.

KOCHI. 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. M. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
Miss M. J. Atkinson.
*Miss Mary G. Mobane.
Santa Monica, Cal.
*Miss Charlotte E. Stirling.

NAGOYA. 1887.

Rev. and Mrs. W. C. Buchanan.
Miss Ella R. Houston.
*Mrs. Louise R. Price.
*Miss Sala Evans.
Miss Lillian W. Curd.
Miss Charlotte Thompson.
Miss Leila G. Kirtland.
*Rev. and Mrs. R. E. McAlpine.

SUSAKI. 1898.

*Rev. and Mrs. J. W. Moore.

TAKAMATSU. 1898.

Rev. and Mrs. S. M. Erickson.
Rev. and Mrs. A. P. Hassell.

TOKUSHIMA. 1889.

Rev. and Mrs. C. A. Logan.
Miss Florence D. Patton.
Miss Annie V. Patton.

TOYOHASHI. 1902.

Rev. and Mrs. C. K. Cumming.

MISSIONARIES CONTINUED.

KOREA MISSION. [48]

CHUNJU. 1896.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
*Mrs. W. M. Junkin,
Fredericksburg, Va.
Rev. and Mrs. J. S. Nisbet.
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.

KUNSAN. 1896.

Rev. and Mrs. Wm. F. Bull.
*Rev. and Mrs. A. M. Earle.
Miss E. E. Kestler.
Miss Julia Dysart.
Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.

KWANGJU. 1896.

Rev. and Mrs. Eugene Ball.
Mrs. C. C. Owen.

*Rev. and Mrs. J. F. Preston,
Salisbury, N. C.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Miss Meta L. Biggar.
Rev. and Mrs. R. T. Colt.
Rev. and Mrs. J. V. N. Talmage.

MOKPO. 1898.

Rev. and Mrs. H. D. McCallie.
*W. H. Forsythe, M. D.
*Miss Jean Forsythe.
J. Bruce Patterson, M. D.
*Rev. and Mrs. Robert Knox.
Miss Julia Martin.
Rev. and Mrs. W. B. Harrison.

MEXICO MISSION. [12]

LINARES. 1887.

Rev. H. L. Ross.
Mrs. A. T. Graybill.
Miss Elizabeth McRae.

MATAMORAS. 1874.

Miss Annie E. Dysart.
Miss Alice J. McClelland.
BROWNSVILLE, TEX.
Rev. and Mrs. W. A. Ross.
MONTEMORELOS. 1884.
Mr. and Mrs. R. C. Morrow.
C. VICTORIA. 1880.
Rev. and Mrs. J. O. Shelby.
Miss E. V. Lee.

Missions, 10.
Occupied stations, 48.
Missionaries, 308.

*On furlough, or in U. S.
†Associate Members of mission.
Dates opposite names of stations indicate year stations were opened.
For postoffice address, etc., see below.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanj and Luebo—"Luebo, Congo Beige, Africa, via Antwerp."
E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado, Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Sao Paulo, Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho E. de Pernambuco, Brazil." For Fortaleza—"Fortaleza—"Fortaleza, Estado de Ceara, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal, Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

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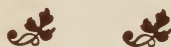
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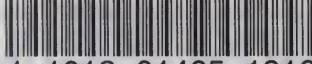
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